

DASAVEALIYA SUTTA
(*Ardha-Māgadhī text with Nirukti on Bhādrabāhu*)

दशवैकालिकसूत्रम्

(भद्रबाहुवृत्तनिर्युक्तिसहितम्)

ritically edited and published
With Introduction, Notes and English translation

by

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First edition

1932

1000 copies

Price Rs 2

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PREFACE

The chief aim of this edition of the *Das'avaikālika Sūtra* is to present to the readers a very faithful text of the Sūtra edited critically with the help of the oldest possible manuscript copies. The book is one of the most important books to the Jain monks and manuscript copies of it are available in large numbers at various places. The local Bhandaras at Ahmedabad possess not less than two hundred copies, more than one hundred copies being available at the Dehlā Upashraya alone. For the present edition there were consulted the manuscript copies of the Bhandarkar Oriental Research Institute Poona, of Sheth Doabhai Abhechand Jain Sangha Bhavnagar and some typical oldest manuscripts at the Dehlā Upashraya. The manuscripts consulted were arranged into groups in accordance with the similarity of features noticed in them, and one typical manuscript of each group was taken and the differences in readings marked. The text of the present edition is mainly based on the oldest manuscript in the Dehlā Upāshraya which was found to be written almost correctly, in the old manner of writing. The oldest of the Bhavnagar manuscripts consulted mentions 1643 Samvat (i.e. 1886 A.D. or thereabout) as the date of its being written, the oldest of the Bhandarkar Oriental Research Institute Manuscripts mention 1492 and 1515 Samvat as their dates, while the oldest of the Dehlā Upāshraya copies go back to Samvat fifteenth century. The text of the *Niryukti* is based upon two manuscript copies of the Dehlā Upāshraya Ahmedabad and one manuscript copy of Bhavnagar.

There are many printed editions also of the *Sūtra* available and they have also been consulted, the Āgama-daya Samiti edition with Haribhadra's commentary,

Dr. Jivraj Ghelabhai's edition prepared in consultation with some manuscripts of the German Libraries and the one by the Jain Mahila Mandal Bombay with translation into Gujarati being the chief ones. It is to be much regretted that almost all the printed editions are full of misprints and inaccuracies and present considerable difficulty to the reader. The Agamodaya Samiti edition is the best of the lot, but the copies of it are no longer available in the market. There is no English translation also of the book prepared as yet. The present edition is therefore undertaken with a view to give (1) a correct and reliable text based upon the oldest manuscripts, (2) a word for word translation of the whole text, (3) explanatory and critical notes and (4) the oldest commentary viz. the Nirukti of Bhadrabāhu. For purposes of translation and notes there was taken at several places, the help of the commentaries of Haribhadrācārya, Sumatisūri, Shāntisūri and a few Sanskrit and Gujarati glosses, by unknown authors. The Sanskrit glosses appear to be only abridgments of Haribhadrāsūri's commentary.

The manuscript material collected for the edition was fairly representative and satisfactory for bringing out a correct and authoritative text; the commentaries and glosses available have been fully taken into consideration in explanations and the translation. Acknowledging with sincere thanks the help of friends who supplied the Manuscript and other material, the editor wishes to say that his labour would be fully rewarded if readers are enabled to understand, grasp and appreciate the subject with the help of the notes and the translation and are inspired to drink deeper from the fountain head viz. the various Anga books.

K. V. Abhyankar.

INTRODUCTION.

1 The *Das'avaikālika Sūtra* is one of the four *Mūla-sūtras* of the Jain Āgama (canonical books) which is made up of eleven *Anga Sūtras* excluding the *Ditthivāya* (believed to be the 12th *Anga* which is no longer extant), 12 *Upāṅga Sūtras*, 10 *Pañcāṅga Sūtras* (miscellaneous texts), 6 *Chheda Sūtras*, 4 *Mūla Sūtras* and 2 *Chūlika* (or appendix) *Sūtras*. The *Anga Sūtras* form the most important portion of the Canon. The First *Anga Sūtra* viz. the *Ācarāṅga Sūtra* gives strict rules and regulations about the behaviour of the monk. The other *Anga Sūtras* state forth the arguments of the rival philosophers, the tenets of the Jain Philosophy, the rules guiding the conduct of monks and householders, and dialogues and short stories in illustration of the above. The *Upāṅga Sūtras* are subsidiary to the *Anga Sūtras* and, as their name signifies, they form good explanatory and illustrative glosses on the *Anga Sūtras*. Although the connection of the *Upāṅga Sūtras* with the *Anga Sūtras* might be only nominal, each one of them is cited as connected with an *Anga Sūtra*. The ten *Pañcāṅga Sūtras* discuss only miscellaneous things such as, abstinences, postures at death, renunciation at death, astronomy, mathematics and the like. The six *Chheda Sūtras* discuss the behaviour of the monks citing the various prohibitions and expiations. The four *Mūla Sūtras*—*Uttarādhyāyana*, *Āvasāyaka*, *Das'avaikālika* and *Piṇḍa-niryukti*—discuss mainly the conduct of the Ascetics, while the *Chūlika Sūtras* discuss a few philosophical problems. A careful perusal of the Jain Canon would show that the main theme of the Canon is to define and

illustrate monkhood a strict and careful observance of which leads to Liberation

2 The origin of the Das'avaikahika Sutra is traditionally given in a very interesting way. Sejjambhava is said to have been the author of the book and as stated in the first note on Chapter I (Notes pages 1-3) the book in fact is said to have been an extract-in brief from the whole Canon. It defines monkhood its strict observance and the glorious fruit resulting therefrom. It was composed originally for the purpose of enlightening the boy sage Managa within a short period of six months at the end of which he was to die. Sejjambhava was the pupil of Prabbava, who in turn was the pupil of Jambu the pupil of Sudharma, Mahavira's pupil. This order of the spiritual geneology shows that the Das'avaikahika Sutra was composed by Sejjambhava 75 or 80 years after Mahavira's time and it could consequently be a faithful epitome giving the gist of the Agama teaching which was thoroughly mastered by Sejjambhava together with the traditional expositions and interpretations.

3 A critical analysis of the contents of the Sutra would show that the Sutra enunciates the noblest principles of the Jaina Faith which emphasizes with equal force right knowledge and right conduct as its constituents. The first chapter states that Religion consists of three things —non violence, self restraint and penance. We have to take the things in this world as they are and we find that the souls of many individuals are sullied by the influx of sinful Karma Pudgalas, and to find out and to lay down the right path to clarify the

souls of the Karma-impurity form the aim and object respectively of every philosophy and religion. The work of clarification is two-fold (i) by stopping the further influx of Karma and (ii) by destroying or removing the dirt of Karma that has already entered. The right understanding of the doctrine of non violence which is essential for the undertaking of the Six Great Vows forms the theoretical part of the Religion of Jina while the removal of Karma particles by self restraint and penance forms its practical part.

4 The problem of fixing one self in religion with the numerous difficulties besetting it occurs next and a satisfactory solution of it is briefly given in the second chapter. a full control over desires and a complete abstinence from the enjoyments of various pleasures at one's disposal are enough to bring mental equanimity which fixes one in religion. A list of prohibited articles and practices in general is given in the third chapter to show to the monk that complete self restraint has always to be accompanied by an abandonment of all occupations and practices of the householder and by pursuing the rigid and hard life of the monk.

5 In the fourth chapter there has been taken up the question of non violence which requires a thorough inspection of the presence of life in the various things of the world. The investigation appears to be carried on logical and scientific lines and it has been declared that life exists wherever growth and movement are noticed. The monk is therefore required to take every care to see that no violence of any kind is done to any living organism howsoever small or great it might be. The

monk is to eat only those things where there exists no life of any kind, so also, he is to move in such a way as does no harm to any living organism. The five great vows together with the sixth viz the abandonment of night meal are next enunciated in the chapter where the principle of *non violence to life* is clearly seen underlying all the six vows. It is worth noticing that the doctrine of non violence has been thoroughly investigated and the monk is prevented from taking any step which is injurious to a living organism, in mind, word or deed, as also by himself, through others or by consenting to others doing it. It is the clear knowledge of the wide spread existence of life principle in nature that is to be obtained first and then only compassion can be shown rightly to these living organisms. On the knowledge of life and non life there is based the chain of successive higher steps of spiritual progress made up of (1) the knowledge of the various resulting future conditions (2) the knowledge of freedom and bondage, (3) disgust with worldly life, (4) abandonment of enjoyment, (5) houselessness, (6) self-restraint, (7) shaking off the Karma dirt, (8) right knowledge and faith, (9) knowledge of worlds and void, (10) motionless condition of the body, (11) the annihilation of Karma, and lastly, (12) the perfected condition at the top of the world.

6 The fifth chapter lays down rules and regulations regarding the movement of monks when they move for alms, it cites the conditions under which the alms becomes acceptable or otherwise, and gives an exhaustive list of the articles that are forbidden. It also describes how and when the monk should dine. The

underlying principle in all these cases of movement for alms, begging of alms, its acceptance and its eating, is to avoid the remotest possibility of any injury or violence to living organisms

7 The sixth chapter, in a way, forms a faithful and substantial summary of the preceding five chapters describing "the terrible and difficult course of actions of the monks" The monk is asked to take a strict care of eighteen points which include the six vows, the six groups of living organisms, and the six actions which are highly improper for a monk.

8 The seventh chapter refers to the monk's mental condition and his talk As the talk is the index of the mind, absolute harmlessness in talk would require an extremely pure condition of the mind. The monk is not to utter under any circumstances what is false or what is partly true and partly false He is to speak only what is definitely true or what is neither true nor false provided there is definiteness in it and there is no distant possibility even of any injury resulting from it. A glance at the various instructions given to a monk regarding his speech in the chapter would show the thorough going manner in which human utterances are analysed and classified on the principle of harmlessness

9 The eighth chapter re-emphasizes the principle of non-violence by specially referring to the eight subtle things where the presence of life is very difficult to be noticed The monk is never to behave like a householder in any way He is not to have any thought of property or possession He is not to have any adverse feeling against anybody He is to tolerate patiently

sufferings, indignities, insults and injuries. He is to conquer the four emotions—anger, pride, deceit and avarice by calmness, humility, straightforwardness and contentment. He is always to be obedient to his preceptors, being always attentive and respectful. He is never to harbour any thought about woman. He is in fact to withdraw his gaze from her as from the Sun if he happens to look at her. The chapter conveys clearly the truth that when the monk has full mental purification with a perfect control over emotions and passions, the attitude of non-violence to living beings and toleration of suffering, naturally follows as a necessary resultant, there being required no special effort to be made for it.

10 The ninth chapter describes a further salutary progress of the mind. A perfectly respectful and obedient behaviour towards the preceptor forms in fact a necessary condition for the spiritual progress of the monk, as the attitude of disrespect and contempt towards the preceptor is more harmful than the flame of the fire or the poison of the cobra or the end of the lance or the fury of the lion. The favour of the preceptor secures immense advantage to the pupil, not only in this world but in the world beyond. Dishonour and contempt of the preceptor mean nothing short of perdition which leaves to the monk no hope of understanding the principles of religion. Religion is a tree which has modesty as its root and Liberation as its fruit. A life of modesty and self-control will enable a monk to taste the fruit of this tree. Control yourself, respect your teachers, do not speak harsh words, tolerate hardships, be equanimous and you will at once know yourself and win

positively this battle of worldly life and secure Liberation Unparalleled is the joy consequent on the stability and equanimity of the mind which is brought about by modesty, study, conduct and character

11 The last chapter defines in as clearest terms as possible one who is a real monk by summarizing the main teaching of all the preceding chapters The features are arranged in a graded order Non-violence, equanimity, looking upon external life as upon self, want of bad emotions, absolute obedience, absence of property, penance, toleration, and eventually complete motionlessness of body are the main features which distinguish a perfect monk

12. The two Chūhka or appendix chapters form a fitting crown to the teaching of the Sūtra They are meant to turn out from the mind of the monk the remotest thought, if he has any, of reverting again to the life of the householder. The horrors of the householder's life when re-accepted, which are full of miseries and woes, insults and indignities, cares and anxieties, are boundless and unimaginable The monk should bear in mind a few highly philosophical precepts such as pleasure and pain are individually separate, life is transitory, misery is short-lived and reversion to worldly life is tantamount to eating back what has been vomited out. To follow the monk's austere and rigid life is going against the current and consequently it is full of hardships and troubles but as the monk's goal is in that direction, he has to sail against the current and reach the goal which secures him Eternal Bliss

13 As can be seen from the analysis of the contents given above, the Das'avaikalika Sūtra is nothing

else but a digest of the rules and regulations of the monks to guide the monks after their initiation. It may be said to be, in fact a brief exposition of the Jina-Dharma, or the Religion of the Jina, which is made up of Knowledge and Practice. Although the finding out of the right solution of the problem of misery was the aim of life with Mahavira as with Buddha, the solutions found out by them were, however, different. While a complete annihilation of the mind, which was solely instrumental, and responsible for the conception and effects of the external objects, appeared to Buddha to be the right solution of the problem of misery, Mahāvira who could not believe in the possibility of absolute annihilation and extinction of the mind, laid down that it was the complete purification of the mind, which resulted into the clarification of the soul, that put an end to misery. The purification of the mind was not a mere psychological process with Mahavira as with Buddha. It was thoroughly a practical process requiring (1) a thorough knowledge of life and non-life in the world and (2) a conduct fully consistent with the doctrine of non-violence to life. Such a conduct is always characterized by full self-control, renunciation, equanimity, absolute obedience to preceptors, harmlessness and tolerance, and a monk who has such a conduct is the real monk.

14 The Sūtra has given quite consistently with its elevated theme, very noble and sublime thoughts in a very impressive manner. Individually taken, the thoughts form very excellent moral or philosophical precepts. In the second chapter stanza 5, the author states—"mortify yourself, give up delicacy, overcome desires and know

that misery is gone"; in the Fifth chapter, stanza 97, the author says—"bitter or pungent, astringent or sour, sweet or salty, the monk should eat his food as if it were a mixture of ghee and honey." Again in Ch VIII St 36, the author states—"while old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion", or in St 61 of the same chapter he says "he should preserve regarding religious merit that mental attitude with which he quit-
ted his home". So also in Ch XII St 16 the author says "the self should always be protected with all the senses kept well within bounds, if unprotected the soul moves within the circle of transmigration, if well protected the soul becomes free from misery". All these are highly moral and at the same time strictly philosophical assertions, given in a very practical manner.

15 Although in a religio-practical treatise like the present one, there cannot be expected anything like a philosophical presentation of a particular problem or problems, the assertions made here and there may enable us to gather some philosophical truths pertaining to the Religion of Jina. Thus, the gist of the fourth chapter can be stated in a philosophical language as follows—Life is observed in all things that show movement and growth which in fact form its logical mark. It is seen to exist not only in living bodies but in earth, water, fire, air and plants too. It can, however, be made extinct by doing something which prevents growth and movement, and those things, where growth and movement are not observed, are looked upon as '*acitta*' which become permissible to the monk for his use and action.

Life is noticed in very minute and subtle things too, which, on that score, are not to be injured in any way by the monk. Life is individually different in different bodies, and hence, pleasure and pain are also individually separate, to be invariably experienced by the Jiva of whose activities they are the result. This philosophical doctrine of separate life principles in separate bodies experiencing pleasures and pain of their own making, and wishing always not to be pained, naturally results into the religious doctrine of absolute non-violence to any living organism, which has occupied a very prominent place in the Jain Canonical Literature.

16 There are a few more philosophical tenets that can be noticed in the Sūtra directly or indirectly. Thus, the presence of separate life principle in the most subtle organisms implies that the soul is not all-pervading. The combination of the two doctrines viz non-violence to any living organism and misery arising as a fruit of one's own deeds—naturally results into the doctrine of patient suffering which not only does not admit of any treatment or remedy, but comes to be looked upon as a sort of penance which becomes an object to be sought by the monk. (Vide Ch VIII 27)

17 A close inspection of the contents of the Daśavaikalika Sūtra would show that it was composed sometime after the other important books of the Jain canon had been composed. Apart from the question whether the Fourteen Pūrvas existed before Mahāvira or they were composed by the Ganadharas along with the twelve Anga books, it is certain that the other portion of the Canon which includes the Daśavaikalika

Sūtra was composed after the Angas had been composed. The several internal cross references in books of earlier and later dates according to tradition and other evidences, are explained by the fact that a final shape was given to the several books of the canon in the two or three councils that were held much later after their composition, the last of such council being held at Valabhīpura in Kāthiawar under the Presidency of Devardhigani 980 years after Mahāvira.

18 The style of the book, the presence of archaic forms, the quotation in (Chapter II) from the Utiarādhyayana, the authorship of the book ascribed by tradition to Mahāvira, as also the presence of Niryukti (gloss) on the Sūtra by Bhadrabahu who flourished at the time of Chandragupta Maurya, clearly show that the book was composed about 70 or 80 years after Mahāvira. The mention of several technical terms (Cf Ch III St.11) without any line of explanation, the concise and yet exhaustive, mention of several items in the different topics (vide अङ्ग सुसुमा० (VIII 13 दस अङ्ग य० VI 7) the reference to Mahāvira at the beginning of the fourth chapter and lastly the consideration of metre go to corroborate the same date. The two Chūlikas or Appendix chapters were, of course, added at a later date by other writers like Simandhara as Haribhadrasūri has rightly observed it.

19 The book is written in the style not much different from that of the Sūtras. The tone of the book right on from the beginning to the end is elevated and dignified. The expression is short, sweet, emphatic and forceful. The words are in general such as commonly occur and are easy to understand. Archaism, however, is

the striking peculiarity of the style, many forms such as विज्जं, जाणं and the like—in the Nom Sing are freely used as in the Ācarāṅga and the Sūtrakṛitāṅga Sūtras, many forms such as वयसा, फायसा जोगसा etc are seen which are very peculiar and which cannot be justified by the corresponding forms in Sanskrit. There are on the other hand seen several forms which are directly derived from the Sanskrit form. Instances of omissions, care affixes and transpositions of words in compounds are simply numerous and need hardly be quoted for the sake of illustration. All these things are probably due to the fact that the Sage Sejjambhava, who composed the book as the traditional account says, had a very short time at his disposal to impart all the religious instructions necessary to his pupil son and he therefore composed and taught the present Sūtra within six months in and out of the prescribed hour of instruction, the book as a consequence coming to be known as वैशालिय or वैशालिक of दस or दश (ten chapters). The Sage Sejjambhava wrote as the inspiration came and he appears to have taken care only of the metre and the poetical expression, even though they were at the cost of grammatical rules. The addition of the नाय म् between two vowels in juxtaposition is frequently seen for the sake of avoiding the combination of the two vowels which otherwise was to have taken place. The use of न् for ण् and vice versa as also the endings इज्जा or एज्जा, अंति or पंति, एण or एणं, एहि or एहि, being both current in Prākṛit and noticed both ways in the manuscripts, do not imply anything specially, and, there has not been made a serious attempt to have a uniformity regarding their use in the present edition.

Barring the few prose passages and the Anushtub verses in the 5th and other chapters which merely give pretty long lists of actions and articles forbidden for the monk, all the other passages of the Sutra are highly poetic being characterized by a sublime eloquent and dignified style and made specially elegant by the use of the old Vaitāhya metre

20 There is not a large variety of metres seen in the book. The general metre is the Anushtub of eight letters in each foot. At rare places there is noticed a deficiency in the number of letters which can be made up by reading two separate vowels instead of one combined vowel. The role of the 5th letter being invariably short, and the 6th being long is generally observed although there are noticed not a few exceptions to it. The instances of pure Ārya metre are very few in the book their total number not exceeding ten. It is found that here and there a foot of Ārya is noticed in the Anushtub Stanzas too. There are some other varieties of metre also noticed in the book, as for instance in the ninth and the tenth chapters and generally at the end in other chapters and the appendices. Although these metres apparently show a large variety, they can be brought under one common head viz. the old Vaitāhya metre of the Pāli and Ardha Magadhi Sūtras which represents a stage midway between the Vedic *विष्णु* and *जगती* on the one hand and the Classical *जाति* (*इन्द्रचन्द्रा*, *उपेन्द्रचन्द्रा* and *पञ्चस्य*) and *वैताल्य* on the other. For details on this point, see article on 'dissertation on an old metre etc' Gujarat College Magazine No. 31 of February 1931.

21 The peculiarities of this metre, to state briefly, are (1) the number of syllabic instants, which is generally 14 or sometimes 16 in the odd feet, and 16 or sometimes 18 in the even feet, and (2) the invariable presence of a pair of determinants (a short and a long letter in juxtaposition \sim —, \sim —,) generally at the end of the foot, but sometimes in the middle of the foot also. The number of letters is immaterial in this old Vaitaliya, it is the number of syllabic instants and the pair of determinants that determine this metre. Each odd foot is generally divided into three parts of 4, 4, and 6 syllabic instants with a long letter sometimes added at the end, while each even foot is divisible into three parts of 6, 4, and 6 syllabic instants with a long letter sometimes added at the end. To analyse very briefly—stanzas 1 to 13 of the tenth chapter present the regular Vaitaliya metre of 16 and 18 syllabic instants respectively in the odd and even feet with the pair of determinants and a long letter at the end of each foot. Stanzas V-1 97 and V-2 50 have one determinant placed in each of the three parts of the foot made up of 5, 5 and 6 syllabic instants, while stanza X 15 and the second foot of st VIII 41 present a peculiar type. All the other long metres in the book may be Vaitaliya of 18 syllabic instants in each foot or they may be called Jati also with three parts of 6 syllabic instants in each foot with one determinant at the end of every part of the foot. Such stanzas are—VI 68-69, VII 42, 52, 54-57, VIII 40, 41, 62-64, IX-I 1-17, IX-2 1, 22, 23, IX-J. 1-15, IX-4 10, 12-14, X 14-21 App 1. 11-18 and App 2 5-16.

22 Regarding commentary work on the Sūtra, it can be said that quite a large variety of commentaries in Sanskrit, Prakrit and Gujarati is available. The *निर्युक्ति* of Bhadrabahu is the oldest one and hence it is included in the present edition for the use of scholars and research students. The commentary of *हरिमद्रसूरि* comes next which is very exhaustive and scholarly being a commentary on the text and *Niryukti* both. Besides these two commentaries, there are also available in manuscript copies the *Lagbutika* of Sumatī-sūri, the *Sabdarthavṛtti* of Samayasundara, the *Churni* in Prakrit, the *Avacūri* in Sanskrit and *Balavabodha* in Gujarati. There are also noticed commentaries by Trilokacarya, Jnanasagara and his pupil which bear no title. The manuscripts of *Chūrṇi* and *Niryukti* are few, while those of the bare text or the text with the *Avacūri* or of the text with the Gujarati gloss are more numerous there being more than 20 of each in the Dehla Upāśhraya alone.

23 The manuscript material for the edition was quite sufficient and satisfactory in consideration of the short time in which the edition had to be brought out. There were perused about 100 manuscript copies of the book, out of which 6 typical ones were specially used in bringing out this edition. Ms. A belonging to Dossabhai Abhechand Jain Sangha, Bhavnagar was chosen as representing the Bhavnagar collection. The manuscript is fairly legible with many scribal errors and omissions and is characterized by *रज्जु* and *आत्मनेपद* endings. There is no date given and there are not written the *Chulikas*. Ms. B of Jaisalmer (dated Samvat 1643 Friday Ashadha Suddha 5) with *चालावजोध* in Gujarati written by Rāghama Mahopādhyaya, the pupil of the

pupil of जिन्नराजसूरि of खरतरगच्छ was selected to represent the northern Mss. The manuscript is a good and reliable one, corrected possibly by some teacher with yellow pigment. It has got no Chulikas written. Ms. ख is also in old Manuscript (dated Samvat 1654, Sunday Bhadrapad Vad 1) stated to be written at Stambha tirtha. The Manuscript is correct and legible. This manuscript gives the two Appendix chapters Ms. ग with दीपिका in Sanskrit is slightly different from ख. Ms. घ was chosen to represent the manuscripts at the Bhandarkar Oriental Research Institute, Poona. It bears Samvat 1515 and Saka 1377 as its date. The discrepancy between the Saka and the Samvat numbers can be settled with the help of the remark बहुधान्यसंवत्सरे आधेन शुद्ध ७ सोमदिने लिखितं found at the end. It has the Chulikas at the end, and a Sanskrit gloss. Two other Mss. at the Institute bear Samvat 1492 and 1663 as their dates while the others bear no date. Ms. च represents the Ahmedabad collection at the Dohla Upāshraya, which appears to be very old although no date is given therein. It is a very reliable manuscript which has got the two Chulikas. It is the Ms. च on which the present edition has been mainly based.

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॥ दसवेआलियसुत्त ॥

॥ पढममज्झयणं ॥

धम्मो मङ्गलमुक्कट्टं^१ अहिंसा संजमो तवो ।
देवा वि तं नमंसन्ति जस्स धम्मे सया मणो ॥१॥
जहा दुमस्स पुप्फेसु भमरो^२ आवियइं रत्तं ।
न य पुप्फं किलामेइ सो^३ य पीणेइ अप्पयं ॥२॥
एमेय समणा मुत्ता जे लोए सन्ति साहुणो ।
विहंगमा^४ य पुप्फेसु दाणमत्तेसणे रया ॥३॥
वयं च वित्ति लब्भामो न य कोइ उवहम्मइ ।
अहागडेसु^५ रीयन्ते पुप्फेसु भमरा जहा ॥४॥
महुकारसमा बुद्धा जे भवन्ति अणिस्सिया ।
नाणापिण्डरया दन्ता तेण बुच्चन्ति साहुणो^६ ॥५॥ ति वेमि ॥
॥ पढमं दुमपुप्फियज्झयणं समत्तं ॥

॥ वीयमज्झयणं ॥

कहं नु कुज्जा सामण्ण जो कामे न निवारए ।
पए पए विसीयंतो संकप्पस्स वसं गमो ॥ १ ॥
वत्थगन्धमलंकारं^१ इत्थीओ सयणाणि य ॥
अच्छन्दा जे न भुंजन्ति न से चाइ त्ति बुच्चइ ॥२॥
जे य कन्ते पिए भोए लद्धे^२ वि पिट्टिकुव्वइ ।
साहीणे चयई भोए से हु चाइ त्ति बुच्चइ ॥३॥

१ अ. मुक्किं २ क. रा. ग. घ. च आवियइ ३ ख. सो य
पीणेइ. ४ ख. इव पुप्फेसु. ५ ख. घ. रीयति. ६ अ ख इत्थिओ. ७
ख ग घ विपिट्ठि० क वि पिट्ठि०

१समाइ पेहाइ परिव्वयन्तो

सिया मणो २निस्सरई यहिद्धा ।

“न सा महं नो वि अहं पि तीसे”

इच्चेव ताओ ३विणएज्ज रागं ॥४॥

आयावयाहो, चय ४सोअमल्लं,

कामे कमाही, ५कमियं खु दुक्ख ।

छिन्दाहि दोसं, विणएज्ज रागं,

एवं मुहो ६होहिसि संपराए ॥५॥

पक्खन्दे जलियं ७जोइं धूमकेउं दुरासयं ।

८नेच्छंति घन्तयं भोत्तुं कुले जाया अगन्धणे ॥६॥

धिरत्थु ते जसोकामी जो तं जीयियकारणा ।

घन्तं इच्छसि आवेउं ! सेय ते मरण भवे ॥७॥

अहं च भोगरायस्स तं च सि अन्धगवणिहणो ।

मां कुले गन्धणा होमो, संजमं निहुओ चर ॥८॥

जइ त काहिसि भाव जा जा ९दच्छसि नारिओ ।

१०वायाचिद्धो च्च हदो अग्रियप्पा भविस्ससि ॥९॥

तीसे सो ययणं सोच्चा ११संजयाए सुभासियं ।

अंकुसेण जहा नागो धम्मे संपडियाइओ ॥१०॥

एवं करेन्ति संबुद्धा पण्डिया पवियइत्तणा ।

विणियद्वन्ति भोगेसु जहा से १२पुरिसोत्तिमे ॥११॥सि वेमि॥

॥ धीयं सामण्णपुव्वयज्झयणं समत्तं ॥

१ स च समाए पेहाए २ च नीसरई, स निस्सरई ३ स विण-
इव ४ अ क ख भोगमल्ल, ५ क किमियं, ६ स होहि मुसपराए, ७
क जायं धूमकेय, ८ अ ख घ निच्छति, ९ अ, क दिच्छति, १० अ ख
वेणुव्व हदो, ११ स सजईए, घ सजवाई, १२ अ क ख पुरिसुत्तमो.

॥ तउयमञ्जयणं ॥

संजमे सुद्वियप्पाणं विन्पमुक्काण तादणं ।
 तेसिमेयमणाइण्णं निग्गन्थाण महेसिणं ॥१॥
 उदेसिय कीयगढं नियागं अभिहडाणि य ।
 राड्भत्ते सिणाणे य गन्धमल्ले य चोयणे ॥२॥
 सन्निही निहिमत्ते य रायपिण्डे किमिच्छए ।
 मंवाहणं ^१दन्तपहोवणा य संपुच्छणं देहपलोयणा य ॥३॥
^२अगवय नालीए छनस्स य धारणगए ।
^३तेगिच्छं पाणहा पाए समारम्भं च जोइणो ॥४॥
^४मेज्जायरपिण्डं च आसन्दो पलियइए ।
 गिहन्तरनित्तेज्जा य गायस्सुध्वट्टणाणि य ॥५॥
 गिहिणो वेयावहियं जा य आर्जाववित्तिया ^५ ।
 तत्तानिब्बुडभोइत्तं ^६आउरस्सरणाणि य ॥६॥
 मूलए सिह्वेरे य उच्छुखंडे अनिब्बुडे ।
 फन्दे मूले य मच्चिन्ते फलेयीए य आमए ॥७॥
 तोएच्चले सिन्धवे लोणे ^७रीमालोणे य आमए ।
 सामुदे पंसुपारे य कालालोणे य आमए ॥८॥
 धूयणेत्ति यमणे य बत्थीकम्मविरेयणे ।
 अञ्जणे ^८दन्तवणे य गायम्मइविभूसणे ॥९॥
 सन्धमेयमणाइण्णं निग्गन्थाण महेसिणं ।
 संजमम्मि य जुत्ताणं लहुभूयविहारिणं ॥१०॥
 पञ्चासवपरिआया तिगुत्ता लमु संजया ।
 पञ्चनिग्गदणा धीरा निग्गन्था उज्जुदंसिणो ॥११॥

१ अ. दंतपहोवणो य संपुच्छण. २ अ क ग अगवए य नालीए.

३ त तिगिच्छ. ४ ल सिन्धवार. ५ अ क ग वत्तिया. ६ अ घ भाइत्तं.

७ अ घ हमाओणे. ८ अ दतकडे.

आयाययन्ति गिम्हेसु, हेमन्तेसु अवाउडा ।

^१वासासु पडिसलोणा संजया सुसमाहिया ॥१२॥

परोसहरिउदन्ता धूयमोहा जिइन्दिया ।

सव्वदुस्सप्पहोणञ्च पक्कमन्ति महेसिणो ॥१३॥

दुक्कराइं ^२करेत्ताणं दुस्सहाइं सहेत्तु य ।

के ^३इत्थ देवलोगेसु केइ सिज्झन्ति नीरया ॥१४॥

खचित्ता पुब्बकम्माइ संजमेण तवेण य ।

सिद्धिमग्गणुप्पत्ता ताइणो परिनिब्बुड ॥१५॥ सि वेमि ॥

॥ तइयं खुड्डियायारकइज्झयण समत्त ॥

॥ चउत्थमज्झयणं ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु छज्जीवणिया नामज्झयणं समणेणं भगवया महावीरेणं कासवेणं पवेइया सुयक्खाया सुपण्णत्ता । सेयं मे अहिज्जिउं अज्झयणं धम्मपण्णत्ती ॥

कयरा खलु सा छज्जीवणिया नामज्झयणं समणेणं भगवया महावीरेणं कासवेणं पवेइया सुयक्खाया सुपण्णत्ता सेयं मे अहिज्जिउं अज्झयणं धम्मपण्णत्ती ?

इमा खलु सा छज्जीवणिया नामज्झयणं समणेणं भगवया महावीरेणं कासवेणं पवेइया सुयक्खाया सुपण्णत्ता सेयं मे अहिज्जिउं अज्झयणं धम्मपण्णत्ती । त जहा । पुढविकाइया, आउकाइया, तेउकाइया, वाउकाइया, घणस्सइकाइया, तसकाइया ॥

पुढवी ^४चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता अन्नत्थ सत्थपरिणण्ण । आउ चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता अन्नत्थ सत्थपरिणण्णं । तेउ चित्तमन्तमक्खाया

* १ च वासासु पडि= २ ख घ करित्ता ३ अ ग एत्थ ४ क घ च चित्तमन्तक्खाया

अणेगजीरा पुढोसत्ता अन्नत्थ सत्थपरिणएणं । वाउ चित्त-
मन्तमन्थाया अणेगजीरा पुढोसत्ता अन्नत्थ सत्थपरिणएण ।
वणस्सई चित्तमन्तमन्थाया अणेगजीवा पुढोसत्ता अन्नत्थ
१सत्थपरिणएण । त जहा । अग्गरीया मूलवीया पोर-
यीया सन्धरीया वीयरुहा संमुच्छिमा तणल्या वणस्सई-
फाइया सवीया चित्तमन्तमन्थाया अणेगजीवा पुढोसत्ता
अन्नत्थ सत्थपरिणएणं ॥

से जे पुण इमे अणेगे यहवे तस्सा पाणा तं जहा ।
अण्टया पोयया जराउया रसया २संसेयया समुन्धिमा
उन्मिया उघराइया जेसि ३केमि चि पाणार्ण अभिन्नन्त पडि-
एन्त मनुचियं पसारियं रुयं भंतं तसियं पलाइय आगइ-
गइविन्नाया जे य कोइपयगा जा य कुन्धुपिणीलिया सन्ने
वेइदिया सन्ने तेइदिया सन्ने चउरिदिया सन्ने पंचिदिया
सन्ने तिरिक्खजोणिया सन्ने नेरइया सन्ने मणुया सन्ने
देया सन्ने पाणा ४परमाहम्मिया । एसो खलु छट्ठी जीव-
निकाओ 'तसकाओ' ति पयुच्चइ ॥

इच्चेसि छण्ह जीवनिक्कायाण नेय सयं ५इ समारंभिज्जा,
नेयन्नेहि वंडं समारभायिज्जा ६इ समारम्मन्ते पि अन्ने न
७ममणुजाणामि जाअजीवाए तिचिहं तिचिहेण मणेणं ८वायाए
फाएणं न करेमि न कारयेमि ९करेन्तं पि अन्नं न समणु
जाणामि तस्स भन्ते पडिक्कामि निदामि १०गरिहामि अप्पाण
थांमिरामि ॥

पढमे भन्ते महज्जए पाणाइयायाओ वेरमणं । मन्न

१ ॥ सत्थपरिणएण । तस चित्तमन्तमन्थाया त जहा । २ अ रुस
ग ममेइमा ३ च किमि चि ४ च परमाहम्मिया, ५ परमाहम्मी स एमो
६ क प ममणुजाणिआ ७ अ वथाए, ८ च करित पि, ९ च
आइमि

भन्ते पाणाइवाय पच्चक्कामि, से सुहुम वा वायर वा तस
 वा थायर वा । नेव सय पाणे अइवाएज्जा नेवन्नेहिं
 पाणे अइवायावेज्जा पाणे अइवायते वि अन्ने न ^१सम
 णुजाणामि जावज्जीवाए तिविह तिविहेण मणेण ^२वायाए
 काएण न करेमि न कारवेमि ^३करेन्त पि अन्न न समणुजा
 णामि, तस्स भन्ते पडिक्कमामि निन्दामि ^४गरिहामि अप्पाण
 घोसिरामि, पढमे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ
 पाणाइवायाआ वेरमण ॥ १ ॥

अहाधरे दोच्चे भन्ते महव्वए मुसावायाआ वेरमण ।
 सव्व भन्ते मुसावाय पच्चक्कामि से कोहा वा लोहा वा
 भया वा नेव सय मुस वएज्जा नेवन्नेहिं मुस वायावेज्जा
 मुस थयन्ते वि अन्ने न ^१समणुजाणामि जावज्जीवाए तिविह
 तिविहेण मणेण ^२वायाए काएण न करेमि न कारवेमि
^३करेन्त पि अन्न न समणुजाणामि, तस्स भन्ते पडिक्कमामि
 निन्दामि ^४गरिहामि अप्पाण घोसिरामि दोच्चे भन्ते मह
 व्वए उवट्ठिओ मि । सव्वाओ मुसावायाओ वेरमण ॥ २ ॥

अहावरे तच्चे भन्ते महव्वए अदिन्नादाणाओ वेरमण ।
 सव्व भन्ते अदिन्नादाण पच्चक्कामि से गामे वा नगरे वा
 रण्णे वा अप्प वा बहु वा अणु वा थूल वा चित्तमन्त वा अ
 चित्तमन्त वा नेव सय अदिन्न गिण्हेज्जा नेवन्नेहिं अदिन्न
 गिण्हावेज्जा, अदिन्न गिण्हन्ते वि अन्ने न ^१समणुजाणामि
 जावज्जीवाए तिविह तिविहेण मणेण ^२वायाए काएण न करेमि
 न कारवेमि ^३करेन्त पि अन्न न समणुजाणामि, तस्स भन्ते
 पडिक्कमामि निन्दामि ^४गरिहामि अप्पाण घोसिरामि तच्चे
 भन्ते महव्वए उवट्ठिओ मि । सव्वाओ अदिन्नादाणाओ
 वेरमण ॥ ३ ॥

अहायरे चउत्थे भन्ते महव्यए मेहुणाओ वेरमणं ।
 सव्वं भन्ते मेहुणं पच्चक्खामि से दिव्वं वा माणुसं वा तिरि-
 फ्फज्जेणियं वा नेव सयं मेहुणं सेवेज्जा, नेवनेहि मेहुणं
 सेवावेज्जा, मेहुणं सेवन्ते वि अन्ने न ^१समणुजाणामि जाव-
 ज्जीयाए तिधिहं तिधिहेणं मणेणं ^२वायाए काएणं न करेमि
 न कारवेमि ^३करेन्तं पि अन्ने न समणुजाणामि, तस्स भन्ते
 पडिक्कमामि निन्दामि ^४गरिहामि अप्पाणं वोसिरामि चउत्थे
 भन्ते महव्यए उवट्ठिओ मि । सव्वाओ मेहुणाओ वेरमणं ॥ ४ ॥

अहायरे पञ्चमे भन्ते महव्यए परिग्गहाओ वेरमणं ।
 सव्वं भन्ते परिग्गहं पच्चक्खामि, से अप्पं वा यहुं वा अणुं
 वा धूलं वा चित्तमंतं वा अचित्तमंतं वा । नेव सयं परि-
 ग्गह परिणेहज्जा, नेवन्नेहि परिग्गह परिणेह्वावेज्जा, परि-
 ग्गहं परिणेहन्ते वि अन्ने न ^१नमणुजाणामि जावज्जीयाए
 तिधिहं तिधिहेणं मणेणं ^२वायाए काएणं न करेमि न कारवेमि
^३करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि
 निन्दामि ^४गरिहामि अप्पाणं वोसिरामि पञ्चमे भन्ते महव्यए
 उवट्ठिओ मि । सव्वाओ परिग्गहाओ वेरमणं ॥ ५ ॥

अहायरे छट्ठे भन्ते वए राइभोयणाओ वेरमणं । सव्वं
 भन्ते राइभोयणं पच्चक्खामि से असणं वा पाणं वा राइमं वा
 साइम वा नेव सयं ^१राइं भुंजेज्जा, नेवन्नेहि राइं भुजावेज्जा
 राइं भुंजते वि अन्ने न ^१समणुजाणामि जावज्जीयाए तिधिहं
 तिधिहेणं मणेणं ^२वायाए काएणं न करेमि न कारवेमि ^३करेन्तं
 पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमाभि निन्दामि
^४गरिहामि अप्पाणं वोसिरामि ^५छट्ठे भन्ते वए उवट्ठिओ
 मि । सव्वाओ राइभोयणाओ वेरमणं ॥

१ क घ समणुजाणिवा २ छ वयाए ३ च करितं पि ४ च
 गरिहामि ५ ख. राइय ६ ख छट्ठे वए.

इच्चेयाइ पञ्च महव्वयाइं राइभोयणवेरमणल्लइं अत्त-
हियइयाए उवसपज्जित्ताणं विहरामि ॥६॥

से भिक्खू वा भिक्खुणी वा सजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से पुढविं वा भित्तिं वा सिल
वा लेल्लु वा ससरन्त्तं वा कायं ससरन्त्तं वा वत्थं हत्थेण वा
पाएण वा कट्ठेण वा ^१किंलिंवेण वा अङ्गुलियाए वा ^२सला-
गाए वा सलागहत्थेण वा नालिहेज्जा न यिलिहेज्जा न
घट्टेज्जा न भिन्देज्जा, अन्नं नालिहावेज्जा न यिलिहावेज्जा न
घट्टावेज्जा न भिन्दावेज्जा, अन्न आलिहन्त वा यिलिहन्तं
वा घट्टन्त वा भिन्दन्तं वा न ^३समणुज्जाणामि जावज्जीवाए
तिविह तिविहेण मणेणं आयाए काएण न करेमि न कारवेमि
करेन्त पि अन्न न समणुज्जाणामि तस्स भन्ते पडिक्कमामि
निन्दामि ^४गरिहामि अप्पाण घोसिरामि ॥७॥

से भिक्खू वा भिक्खुणी वा सजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से उदगं वा ओस वा हिम वा
^५महिय वा करग वा हरतणुग वा सुद्धोदग वा उदउल्ल वा
कायं उदओल्लं वा वत्थं ससिणिद्धं वा कायं ससिणिद्ध वा
वत्थ नामुसेज्जा न मफुमेज्जा ^६न आवीलेज्जा न पवीलेज्जा
न अम्भोडेज्जा न पम्भोडेज्जा ^७न आयावेज्जा न पयावेज्जा,
अन्न नामुसावेज्जा न सफुसावेज्जा ^८न आवीलावेज्जा न
पवीलावेज्जा न अम्भोडावेज्जा न पम्भोडावेज्जा न आया-
वेज्जा न पयावेज्जा अन्न आमुसन्त वा संपुसन्त वा आवी-

१ अ ख घ कलिंवेण २ अ ख च सिलागाए वा सिलाग ३ क
घ समणुजाणिज्जा ४ च गरहामि ५ च महिय ६ अ च नावीलेज्जा.
७ च नायावेज्जा ८ च नावीलावेज्जा

लेन्तं वा पवीलेन्तं वा ^१अम्पोडेन्तं वा पम्पोडेन्तं वा आया-
वेन्तं वा पयावेन्तं वा न ^२समणुजाणामि, जावज्जीवाए तिविहं
तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं
पि अन्नं न समणुजाणामि, तस्स भंते पडिक्कमामि निंदामि
गरिहामि अप्पाणं घोसिरामि ॥८॥

से भिम्बू वा भिम्बुणी वा संजयविरयपडिहयपच्च-
क्कायपायकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से अगणिं वा ^३इहालं वा
^४मुम्मुरं वा अरिच्च वा जालं वा अलायं वा ^५सुद्धागणिं वा
उक्कं वा न उज्जेज्जा ^६न घट्टेज्जा न उज्जालेज्जा न निब्बा-
वेज्जा, अन्नं न उजावेज्जा न घट्टावेज्जा न उज्जालावेज्जा न
निब्बावेज्जा, अन्नं उज्जंतं वा घट्टंतं वा उज्जालंतं वा निब्बा-
वंतं वा न ^७समणुजाणामि जावज्जीवाए तिविहं तिविहेणं
मणेणं वायाए काएणं न करेमि न कारवेमि करेत्तं पि अन्नं
न समणुजाणामि तस्स भंते पडिक्कमामि निंदामि गरि-
हामि अप्पाणं घोसिरामि ॥९॥

से भिम्बू वा भिम्बुणी वा संजयविरयपडिहयपच्च-
क्कायपायकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से सिण्ण वा विहुण्णेण वा
तालियंटेण वा पत्तेण वा पत्तमङ्गेण वा साहाए वा साहा
भङ्गेण वा ^८पिहुण्णेण वा पिहुणहत्थेण वा खेलेण वा खेल-
कण्णेण वा हत्थेण वा मुहेण वा अप्पणो वा कार्यं वाहिरं
वा चि पोगालं न ^९फूमेज्जा, न वीणज्जा अन्नं न फूमावेज्जा

१ च अक्कोडितं वा २ क. च समणुजाणिज्जा ३ य इहालि.
४ अ मुम्मुर ५ क सुद्धागणिय ६ घ न. घट्टिज्जा न भिदिज्जा न उज्जा-
लिज्जा न पज्जालिज्जा न निब्बाविज्जा ७ क घ. समणुजाणिज्जा ८ च गरिहामि
९ च पेहुणेण वा १० ग घ फूमेज्जा; य पुसिज्जा.

अन्नं फूमन्तं वा चोयन्नं वा न ^१समणुजाणामि जावज्जी-
वाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न
कारयेमि करेन्नं पि अन्नं न समणुजाणामि, तस्स भन्ते
पडिक्कमामि निन्दामि ^२गरिहामि अप्पाणं वोसिरामि ॥१०॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से वोएसु वा बीयपइहेसु वा
रुढेसु वा रुद्धपइहेसु वा जाएसु वा जायपइहेसु वा हरिएसु
वा हरियपइहेसु वा छिन्नेसु वा छिन्नपइहेसु वा सचि-
त्तेसु वा सचित्तकोलपडिनिस्सिपसु वा न गच्छेज्जा न
चिहेज्जा न निसीएज्जा न तुयट्टेज्जा, अन्नं न गच्छावेज्जा
न चिशवेज्जा न निसीयावेज्जा न तुयट्टावेज्जा, अन्नं गच्छन्तं
वा चिन्तं वा निसोयन्तं वा तुयट्टन्तं वा न ^१समणुजाणामि
जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न
करेमि न कारयेमि करेन्नं पि अन्नं न समणुजाणामि, तस्स
भन्ते पडिक्कमामि निन्दामि ^२गरिहामि अप्पाणं वोसिरामि ॥११॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से कीडं वा पयंगं वा कुन्थुं
वा पिवीलियं वा हत्थंसि वा पायंसि वा वाहुंसि वा
^३ऊरंसि वा उदरंसि वा सीसंसि वा ^४वत्थंसि वा पडिग्ग-
हंसि वा रयहरणंसि वा गोच्छंसि वा उड्डगंसि वा दण्ड-
गंसि वा पीढगंसि वा फलहंसि वा सेज्जंसि वा संधार-

१ क घ समणुजाणिज्जा. २ च गरहामि ३ र ऊरंसि
वा ४ र वत्थंसि वा पायगंसि वा रयहरणंसि वा क्वलंसि वा गुच्छंसि
वा उड्डयंसि वा दडंसि वा; अ वत्थंसि वा पायपुट्ठगंसि वा रयहरणंसि
वा क्वलंसि वा पडिग्गहंसि वा उडगंसि वा.

गंसि वा अन्नयरंसि वा तहप्पगारे उद्यरणजाण तओ संज-
यामेव पडिलेहिय पडिलेहिय एमज्जिय एमज्जिय ^१एग-
न्ते अणोज्जा, नो णं संघायमावज्जेज्जा ॥१२॥

अजयं चरमाणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥१॥

^२अजयं चिन्माणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥२॥

अजयं आसमाणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥३॥

अजयं सयमाणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥४॥

^३अजयं भुज्जमाणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥५॥

अजयं भासमाणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥६॥

कहं चरे ? कहं चिट्ठे ? कहं आसे ? कहं सण ? ।

कहं भुज्जन्तो भासन्तो ^४पाचं कम्मं न यन्धइ ? ॥७॥

जयं चरे, जयं चिट्ठे, जयं आसे, जयं सण ।

जयं भुज्जन्तो भासन्तो पाचं कम्मं न यन्धइ ॥८॥

सद्यभूयप्पभूयस्म सम्मं भूयाइं पासथो ।

पिहियासवस्स दन्तस्स पाचं कम्मं न यन्धइ ॥९॥

पढमं नाणं तओ दया, एवं चिन्इ सव्वसंजण ।

अद्याणी किं काही फि वा ^५नाहिइ ^६छेय पाचगं ॥१०॥

१ अ क र घ एगन्तमवणमेज्जा २ अ. अयं श्लोको न दृश्यते,
प्रायो त्वेकप्रमादाद् अथो भवेत्, ३ अ इमो श्लोको व्युत्क्रमेण दृश्यते.
४ स घ पाचकम्म ५ अ क च नाही छेय. ६ र सेय.

૧સોચ્ચા ૨જાણઈ કહ્યાણ સોચ્ચા જાણઈ પાવગ ।
 ઉભય પિ જાણઈ સોચ્ચા જ છેય ત સમાયરે ॥૧૧॥
 જો જીવે વિ ન ૩યાણાઈ અજીવે વિ ન યાણઈ ।
 જીવાજીવે અયાણતો કહ સો ૪નાહીઈ સજમ ॥૧૨॥
 જો જીવે વિ વિયાણાઈ અજીવે વિ વિયાણઈ ।
 જીવાજીવે વિયાણતો સો હુ નાહી ઉ સજમ ॥૧૩॥
 જયા જીવમજીવે ય દો વિ ષય વિયાણઈ ।
 તયા ગઈ ઘટુવિહ સઘ્વજીયાણ જાણઈ ॥૧૪॥
 જયા ગઈ ઘટુવિહ સઘ્વજીયાણ જાણઈ ।
 તયા પુણ્ણ ચ પાવ ચ ૫ઘ ધ મોરસ ચ જાણઈ ॥૧૫॥
 જયા પુણ્ણ ચ પાવ ચ ઘ ધ મોન્સ ચ જાણઈ ।
 તયા ૬નિર્વિદ્દય ભોણ જે દિવ્વે જે ય માણુસે ॥૧૬॥
 જયા નિર્વિદ્દય ભોણ જે દિવ્વે જે ય માણુસે ।
 તયા ચયઈ ૭સમોગ સઘ્મિતરયાહિર ॥૧૭॥
 જયા ચયઈ સમોગ સઘ્મિતરયાહિર ।
 તયા મુણ્ઢે મધિત્તાણ ૮પવ્વયઈ અણગારિય ॥૧૮॥
 જયા મુણ્ઢે મધિત્તાણ પવ્વયઈ અણગારિય ।
 તયા સઘરમુક્કઃ ૯ધમ્મ ફાસે અણુત્તર ॥૧૯॥
 જયા સઘરમુક્કઃ ધમ્મ ફાસે અણુત્તર ।
 તયા ધુણઈ કમ્મરય અબોહિકાલુસ કહ ॥૨૦॥
 જયા ધુણઈ કમ્મરય અબોહિકાલુસ કહ ।
 તયા સવત્તગ નાણ દસણ ચામિગચ્છઈ ॥૨૧॥
 જયા સવ્વત્તગ નાણ દસણ ચામિગચ્છઈ ।
 તયા લોગમલોગ ચ જિણો જાણઈ કેવલી ॥૨૨॥

૧ સ સુચ્ચા ૨ ક રા યાણઈ ૩ ચ યાણઈ ૪ ક નાહી ય સતમ,
 ચ નાની સતમ ૫ ચ ઘઘમોક્ક ચ ૬ અ નિર્વિદ્દ ૭ અ સજોગે,
 ક ધ મજોગ ૮ અ ક રા ગ ઘ પવ્વયઈ ૯ અ સ ઉક્કિઠ

जया लोगमलोगं च जिणो जाणइ केवली ।
 तथा ^१जोगे निर्दमित्ता सेलेसि पडिवज्जइ ॥२३॥
 जया जोगे निर्दमित्ता सेलेसि पडिवज्जइ ।
 तथा कम्मं ^२खचित्ताणं सिद्धिं गच्छइ नीरयो ॥२४॥
 जया कम्मं खचित्ताणं सिद्धिं गच्छइ नीरयो ।
 तथा लोगमत्थयत्थो सिद्धो ^३भवइ सासओ ॥२५॥
 सुहसापगस्स समणस्स सायाउलगस्स निगामसाइस्स ।
 उच्छोलणापद्दाविस्स ^४दुलहा सोगाइ तारिसगस्स ॥२६॥
 तद्योगुणपद्दाणस्स उज्जुमईजन्तिसंजमरयस्स ।
 परीसहे जिणन्तस्स सुलहा ^५सोगाइ तारिसगस्स ॥२७॥
 पच्छा धि ते पयाया खिप्प गच्छन्ति अमरमवणाई ।
 जेसि ^६पियो तवो संजमो य यन्ती य वम्मचेरं च ॥२८॥
 इच्चेयं छज्जीवणियं सम्मदिगे सया जण ।
^७दुलहं लभित्तु सामण्णं कम्मुणा न विराहेज्जासि ॥२९॥
 ॥ ति थेमि ॥

॥ चउत्थं छज्जीवणियञ्जयणं समत्तं ॥

॥ पंचममञ्जयणं-पढमो उद्देसओ ॥

संपत्ते ^१भिक्खकालम्मि असंभन्तो अमुच्छिओ ।
 इमेण कमजोगेण मत्तपाणं गवेसण ॥१॥
 से गामे या नयरे या गोयरगागओ मुणी ।
 चरे मन्दमणुव्विगो अव्यक्खित्तेण चेयसा ॥२॥
 पुरओ जुगमायाण पद्दमाणो महिं चरे ।

१ ख जोए २ च खवेताण ३ अ क घ हवइ ४ अ क
 ख घ पद्दोइस्म; ग पद्दोविस्स. ५ च सोगाइ ६ क पियो ७ च दुलभ.
 ८ ख. भिक्खु. कालम्मि

वज्जेन्तो वीयहरियाइं पाणे य दगमट्टियं ॥३॥
 ओचाय विसमं खाणु विज्जल परिवज्जणं ।
 संकमेण न गच्छेज्जा विज्जमाणे ^१परक्कमे ॥४॥
 पवडन्ते व से तत्थ पक्खलन्ते इ सज्जणं ।
 हिंसेज्जा पाणभूयाइं तसे अदुव थावरे ॥५॥
 तम्हा तेण न गच्छेज्जा संजणं सुसमाहिणं ।
 सह अन्नेण मग्गेण जयमेव परक्कमे ॥६॥
 इङ्गाल छारियं रासिं तुसरसिं च गोमयं ।
 ससरक्खेहिं पाणहिं संजओ तं ^२नइक्कमे ॥७॥
 न चरेज्ज घासे घासन्ते महियाए थ पडन्तिणं ।
 महावाए व वायन्ते तिरिच्छसंपाइमेसु था ॥८॥
 न चरेज्ज ^३वेससामन्ते वंभचेरवसाणणं ^४ ।
 वंभयारिस्स वंतस्स होज्जा तत्थ विसोत्तिया ॥९॥
^५अणायणे चरतस्स ^६संसग्गीए अभिक्खणं ।
 होज्जा वयाणं पीडा सामण्णम्मि य संसओ ॥१०॥
 तम्हा एय वियाणित्ता दोसं ^७दुग्गइयड्डुणं ।
 वज्जणं वेससामतं मुणी ^८एगतमस्सिए ॥११॥
 साणं ^९सूय गाविं दित्तं गोणं द्वयं गयं ।
^{१०}संडिम्मं कलहं जुदं दूरओ परिवज्जणं ॥१२॥
 अणुणणं नावणं अप्पहिंहे अणाउले ।
 इंदियाइं ^{११}जहामागं दमइत्ता मुणी चरे ॥१३॥
 दवदवस्स न गच्छेज्जा भासमाणो थ गोयरे ।
 हसतो नाभिगच्छेज्जा कुलं उच्चावयं सया ॥१४॥

१ अ परिक्रमे २ च न अइक्कमे. ३ अ वेसवासते, ख वेसवा-
 सत, ४ क म वसाणुए ५ ॥ अणायणे, क अणायवण-चरतस्म ६
 ख मसग्गीइ ७ च दोग्गइ ८ अ मासिए ९ ग घ सूइ गाविं; अ
 सूयइगाविं, ग सूअगाविं १० ख घ सडिम. ११ अ जहामाव

आलोपं थिगल दारं सन्धि दगभवणाणि य ।
 चरंतो न विनिज्ज्ञाप संकट्टाणं विवज्जण ॥१५॥
 रत्तो १ गहवर्णं च २ रहस्सारन्निखाण य ।
 संकिलेसकरं ठाण दूरओ परिवज्जण ॥१६॥
 ३ पडिहुकुलं न पविसे मानं परिवज्जण ।
 अचियत्तकुलं न पविसे चियत्तं पविसे कुलं ॥१७॥
 सार्णापाधारपिहियं ४ अप्पणा नाचपंगुरे ।
 कयाढ ना पणोस्तेज्जा ५ ओग्गहसि अजाइया ॥१८॥
 नोयरग्गपविट्ठो उ धच्चमुत्त न धारण ।
 ६ ओगासं फासुयं नच्चा ७ अणुन्नविय वोसिरे ॥१९॥
 ८ नीयदुवारं तमस कोग्गं परिवज्जण ।
 अचन्नुयिसओ जत्थ पाणा दुप्पडिलेहमा ॥२०॥
 ९ जत्थ पुप्फाहं यीयाह विप्पहण्णाहं १० कोइण ।
 अहुणोघलितं ओहं दूणं परिवज्जण ॥२१॥
 पल्लग दारग साण वच्छग चावि १० कोइण ।
 उह्वहिया न पविसे ११ विउहत्ताण व संजण ॥२२॥
 अमंसत्तं पलोपज्जा नाहदुरावलोयण ।
 उप्फुल्लं न विनिज्ज्ञाप १२ नियहेज्जा १३ अयपित्ते ॥२३॥
 अइभूमिं न गच्छेज्जा नोयरग्गओ मुणी ।
 कुलस्स भूमिं जाणित्ता १४ मिय भूमिं परक्कमे ॥२४॥

१ क गिहवर्णं; अ स गिहवर्ण २ अ रहस्सारन्निखाणि, ३ क पडिहु ४ स अप्पणो; ५ च ओग्गह से ६ च ओयास ७ च अणु-
 प्रायस्मि ८ क नीय दुवार; ९ नीयदुवार. १० अ जत्थ पाणा १०
 स इण ११ च. विउहत्ताण; स. विहुइत्ताण च, अ विओत्ताण वस जण,
 १२ क स. नियट्ठि. १३ अ अयपिरे १४ अ मियभूमि

तत्थेव पडिलेहिज्जा भूमिभागं ^१वियक्खणो ।
^२सिणाणस्स य वच्चस्स ^३संलोग परिवज्जण ॥२५॥
^४दगमद्वियआयाणे बीयाणि हरियाणि य ।
 परिवज्जन्तो चिहेज्जा सव्विन्दियसमाहिण ॥२६॥
 तत्थ से चिहमाणस्स आहरे पाणभोयणं ।
 अकप्पियं न ^५गोहेज्जा, पडिगाहेज्ज कप्पियं ॥२७॥
 आहरन्तो सिया तत्थ ^६परिसाडेज्ज भोयणं ।
^७दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥२८॥
 संमहमाणी पाणाणि बीयाणि हरियाणि य ।
 असंजमकरिं नच्चा ^८तारिसं परिवज्जण ॥२९॥
 साइहु निक्खिवित्ताणं सच्चित्तं ^९घट्टियाणि य ।
 तद्देव समणणाए उदग संपणोल्लिया ॥३०॥
 ओगाहइत्ता चलइत्ता आहरे पाणभोयण ।
^{१०}दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥३१॥
 पुरेकस्मेण हत्थेण ^{११}दब्बिए भायणेण या ।
 दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥३२॥
^{१२}एव—
 उदओल्ले ससिणिद्धे ससरक्खे भट्टियाऊसे ।
 हरियाले ^{१३}हिङ्गुलुए मणोसिला अंजणे लोणे ॥३३॥
 गेरुय वण्णिणय सेडिय सोरट्टिय पिट्ठ ^{१४}कुक्कुसकए य ।
^{१५}उक्कइमससडे ^{१६}संसडे चेव वोद्धव्ये ॥ ३४ ॥

१ अ वियक्खणे २ ख सणाणस्स ३ च संलोग ४ अ घ दगमदी
 व आयाणे ५ च इच्छेज्जा ६ अ पडिसाडिज्ज ७ अ दैतिय ८ क तारिसं
 ९ अ घट्टियाण १० च दब्बिए ११ अ एव उदहे, ख एव । उद-
 उहे. १२ च हिङ्गुलोए . १३ च कुक्कुस १४ अ क ख घ उक्कि १५
 अ मसदिडे

असंसद्वेण हत्येण ^१दव्विए भायणेण वा ।
 दिज्जमाणं न इच्छेज्जा पच्छाकम्मं जहिं भवे ॥३५॥
 संसद्वेण हत्येण ^१दव्विए भायणेण वा ।
 दिज्जमाणं पडिच्छेज्जा जं तत्थेसणियं भवे ॥३६॥
^२दोण्हं तु भुंजमाणानं एगो तत्थ निमंतए ।
 दिज्जमाणं न इच्छेज्जा छन्दं से पडिलेहए ॥३७॥
 दोण्हं तु भुंजमाणानं दो वि तत्थ निमंतए ।
 दिज्जमाणं पडिच्छेज्जा जं तत्थेसणियं भवे ॥३८॥
 गुन्विणीए उघन्नत्थं विचिहं पाणभोयणं ।
^३भुंजमाणं धिरज्जेज्जा, भुत्तसेसं पडिच्छए ॥३९॥
 सिया य समणाय गुन्विणी फालमासिणी ।
 उय्या या निसोएज्जा निसा वा पुणुए ॥४०॥
 तं भवे भत्तपाणं तु संजयाण अकप्पिय ।
 दित्थियं पडियाइक्खे न मे कप्पइ तारिसं ॥४१॥
 थणगं ^४पिज्जमाणी दातुं वा कुमारियं ।
 तं निष्किञ्चित्तु ^५रोयंत आहरे पाणभोयणं ॥४२॥
 तं भवे भत्तपाणं तु संजयाण अकप्पिय ।
 दित्थियं पडियाइक्खे न मे कप्पइ तारिसं ॥४३॥
^६जं भवे भत्तपाणं तु कप्पाकप्पम्मि संकियं ।
 दित्थियं पडियाइक्खे न मे कप्पइ तारिसं ॥४४॥
^७दगवारणं पिहियं नीसाण पीढयण वा ।
 लोढेणं वा वि लेवेण सिलेसेण व केणइ ॥४५॥

१ ग दव्विए २ अ घ दुण्ह ३ स भुजमाण ४ ज पिज्जमाणी,
 क घ. थणयं पिज्जेमाणी ५ अ ग. घ रोयत ६ अ पुस्तके अयं श्लोको न
 दृश्यते, गुर्जरभाषायामघस्तादनुवादो दृश्यते ७ क घ दगवारेण, अ
 दगवाहेण.

तं च उर्विमद्विउं दिज्जा समणद्वाए व ^१दावए ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥४६॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा दाणद्वा पगडं इमं ॥४७॥
^२तारिस भत्तपाण तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥४८॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा पुण्णद्वा पगडं इमं ॥४९॥
 त भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥५०॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा वणिमद्वा पगडं इमं ॥५१॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥५२॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा समणद्वा पगडं इमं ॥५३॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥५४॥
 उहेसिय कीयगडं ^३पूर्वकम्मं च आहवणं ।
 अञ्जोयरपामिच्च मीसजायं च वज्जए ॥५५॥
^४उगमं से पुच्छेज्जा कस्सद्वा केण वा कडं ।
 सोच्चा निस्संकियं सुद्धं ^५पडिगाहेज्ज संजए ॥५६॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 पुप्फेसु ^६होज्ज उम्मीसं वीएसु हरिणसु वा ॥५७॥

१ च दावए २ क घ ग घ. त भवे ३ ख पूर्वकम्म च ४ ग
 उगम से पुच्छिब्बा, ख घ से अ पुच्छिब्बा ५ पडिगाहेज्ज ६ ख
 च होच्च वामीस

तं भये भक्तपाणं तु संजयाण अरुणियं ।
 दितियं पडियाइफ्ते न मे कण्णइ तारिमं
 असणं पाणं या वि गारमं गारमं तदा ।
 उदगंमि होज्ज निम्मित्तं उत्तिगण्णोसु या ॥२०॥
 तं भये भक्तपाणं तु संजयाण अरुणियं ।
 दितियं पडियाइफ्ते न मे कण्णइ तारिमं ॥२०॥
 असणं पाणं या वि गारमं गारमं तदा ।
 १अगणिम्मि होज्ज निम्मित्तं तं च मंचट्टिया दार ॥२१॥
 तं भये भक्तपाणं तु संजयाण अरुणियं ।
 दितियं पडियाइफ्ते न मे कण्णइ तारिमं ॥२२॥

एव १उत्सकिया ओसकिया उज्जालिया पज्जालिया निग्गालिया ।
 उस्मिचिया निस्सिचिया २उत्पत्तिया ओयारिया दण्ण ॥२३॥
 तं भये भक्तपाणं तु संजयाण अरुणियं ।
 दितियं पडियाइफ्ते न मे कण्णइ तारिमं ॥२४॥
 होज्ज फट्ठं १सिक्कं या वि इहालं या वि गगया ।
 २ठयियं मंक्रम्माए तं च होज्ज चलाचलं ॥२५॥
 न तेज १मिक्खू गच्छेज्जा दिट्ठो तत्थ असज्जमा ।
 गंभीरं कुसिरं चेत सन्नियदियसमादिण ॥२६॥
 निस्सेणि फल्लं पोडं ३उत्सवित्ताणमारुहे ।
 ४मंचकीलं च पासायं ५समणद्वाए च दाणए ॥२७॥
 दुरुदमाणी पयडेज्जा हत्थं १पाय च लूसए ।
 पुदचिजीये वि हिस्सेज्जा जे य ११तं निस्मिया त्रगा ॥२८॥

१ अ तेउमि, च तेअमि २ च उत्सकिया ३ च उवनिग
 ४ न च मिने ५ रा ठविय चक्कमाए ६ अ क म मिक्खु ७ क रा
 ऊनविगानाएहे, ८ ओसवित्ताणमारुहे ९ अ क म ग य, मरा हेट्ठ
 च १ रा च समणद्वा एव दाणए १० च पाय च ११ च उवनिगिग.

यथारिसे महादोसे जाणिऊण महेसिणो ।
 तम्हा मालोहडं भिक्खं ^१न पडिगेण्हंति संजया ॥६९॥
 कंदं मूलं पलंवं वा आमं छिन्नं व सन्निरं ।
 तुंवागं सिंगवेरं च आमगं परिवज्जण ॥७०॥
 तहेय ^२सत्तुचुण्णाइं ^३कोलचुण्णाइं आवणे ।
^४सक्कुलिं फाणियं पूयं अन्नं वा वि तहाविहं ॥७१॥
^५विकायमाणं पसढं रणण परिफासियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥७२॥
 यहुभट्ठियं पोग्गलं ^६अणिमिसं वा बहुकट्ठयं ।
 अत्थियं ^७तिंदुयं विल्लं उच्छुखंडं च ^८संवल्लिं ॥७३॥
 अप्पे सिया ^९भोयणज्जाए ^{१०}यहुउज्झियधम्मिए ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥७४॥
 तहेवुच्चाययं पाणं अदुवा ^{११}वारधोयणं ।
 संसेइमं चाउलोदगं अहुणाधोयं विवज्जण ॥७५॥
 जं जाणेज्ज चिराधोयं मईए दंसणेण वा ।
^{१२}पडिपुच्छिऊण सोच्चा वा जं च निरुसंकिं भवे ॥७६॥
^{१३}अजीयं परिणयं नच्चा पडिगाहेज्ज संजए ।
 अह संकिं ^{१४}भवेज्जा आसाइत्ताण ^{१५}रोयए ॥७७॥
 धोवमासायणट्ठाए हत्थगम्मि ^{१६}दलाहि मे ।
 मा मे अत्तंवल्लं पूइं नालं ^{१७}तण्हविणित्तए ॥७८॥

१ च न पडिगाहेज्ज संजए; ख. न पडिगिण्हंति २ ख सत्तु
 च कोल ४ क सकुलं, घ सकुलिं ५ ख विकीयमाण ६ क ख अणमि
 ७ च तंदुय ८ अ ख च सिंवल्लिं ९ क भोयणिज्जाए १० ख बहुउज्झिय-
 धम्मिए, अ बहु उज्झिया मायणे ११ क वारधोअण, ग घ. वारधोय
 १२ ग च पडिपुच्छियाण १३ ख अजीयं १४ च हवेज्जा १५ च
 रोवा; १६ क दलाह १७ अ म घ तण्ह; क तिण्ह.

तं च अच्यंयिलं पूं नालं तण्हयिणिन्नय ।
 दितियं पडियाहक्कमे न मे कप्पाह तारिन् ॥७७॥
 जं च होज्ज अकामेणं विमणेण पडिच्छियं ।
 तं अप्पणा न पिप्पे नो वि अन्नस्स वायण ॥७८॥
 गंगंतमयक्कमित्ता अचित्तं पडिलेदिया ।
 १जयं परिट्ठयेज्जा परिण्य पडिक्कमे ॥७९॥
 सिया य गोयरग्गामो इच्छेज्जा परिमोत्तयं ।
 कोट्ठगं भित्तिमूलं वा पडिलेदित्ताण फात्तुयं ॥८०॥
 भणुत्तायितु मेद्दावी पडिच्छन्नम्मि संयुडे ।
 दत्थगं संपमज्जित्ता तत्थ मुंजिज्ज संजय ॥८१॥
 तत्थ मे भुंजमाणस्स अट्ठिं कण्ठमो सिया ।
 तणकट्ठसक्करं वा वि अन्नं वा वि तद्दाविदं ॥८२॥
 तं उप्पिगवित्तु न^२ निम्मित्तावे आसएण न छट्ठय ।
 दत्थेण तं गहेऊणं गंगंतमयक्कमे ॥ ८३ ॥
 गंगंतमयक्कमित्ता अचित्तं पडिलेदिया ।
 जयं परिट्ठयेज्ज परिण्य पडिक्कमे ॥ ८४ ॥
 सिया य ३भिक्कु इच्छेज्जा सेज्जामागम्म मोत्तयं ।
 सप्पिडपायमागम्म ४उंदुयं पडिलेदिया ॥ ८५ ॥
 यिणएण पविसित्ता सगासे गुरुणो मुणी ।
 इरियावदियमायाय आगमो य पडिक्कमे ॥ ८६ ॥
 आभोएत्ताण नीसेनं अह्यारं जह्ममं ।
 गमणागमणे खेव मत्तपाजे य संजय ॥ ८७ ॥
 उज्जुप्पन्नो अणुब्बिग्गो अब्बफिन्निस्सेण खेयसा ।
 आलोए गुरुसगासे जं जद्दा गदियं भवे ॥ ९० ॥

न सम्ममालोइयं होज्जा ^१पुर्व्वि पच्छा व ज कडं ।
 पुणो पडिक्कमे तस्स ^२वोसिद्धो चित्तण इमं ॥ ९१ ॥
 अहो ^३जिणेहिऽसावज्जा वित्ती साहूण देसिया ।
 मोक्खसाहूणहेउस्स साहुदेहस्स धारणा ॥ ९२ ॥
^४नमोकारेण पारेत्ता करेत्ता जिणसंथयं ।
 सज्झाय पट्टवित्ताणं धीसमेज्ज खणं मुणी ॥ ९३ ॥
 धीसमंतो इमं चित्ते हियमड्ढ लाभमट्ठिओ ।
 जइ मे अणुग्गहं कुज्जा साहू, होज्जामि ^५तारिओ ॥ ९४ ॥
 साहूथो तो चियत्तेणं निमंतेज्ज जहक्कम ।
 जइ तत्थ केइ इच्छेज्जा तेहिं सद्धिं तु भुंजण ॥ ९५ ॥
 अह ^६कोइ न इच्छेज्जा तओ भुंजेज्ज ^७एक्कओ ।
 आलोए भायणे साहू जय ^८अपरिसाडिय ॥ ९६ ॥
^९तित्तगं व कहुयं व कसायं अंबिलं व महुरं लवणं वा ।
^{१०}एय लद्धमघाडपउत्तं बहुघय व भुंजेज्ज भंजए ॥ ९७ ॥
 अरस्स धिरसं वा वि सूरयं वा असूरयं ।
 उल्ल वा जइ वा सुक्कं मंथुकुम्मासभोयणं ॥ ९८ ॥
 उप्पन्नं नाइहीलेज्जा अप्पं वा बहु फासुयं ।
 मुहालद्धं मुहाजीवी भुंजिज्जा दोसवज्जियं ॥ ९९ ॥
 दुल्लहा ^{११}उ मुहादाई मुहाजीवी वि दुल्लहा ॥
 मुहादाई मुहाजीवी दो वि गच्छन्ति ^{१२}सोग्गइं ॥ १०० ॥
 ॥ ति वेमि ॥
 ॥ पंचमज्झयणस्स पिंडेसणाए पढमुदेसो समत्तो ॥

१ क पुव्व २ ख ख वोसिद्धा ३ च जिणेहि सावज्जा ४ क ख
 प नमुक्कारेण पारित्ता करित्ता ५ ख तारिओ. ६ अ क थोई ७ अ ए
 ग घ एगआ ८ क अपपरिसाडिय ९ च तित्तिय च कहुय च, १० अ क
 ग एय लद्ध ११ च हु १२ च सागद

॥ पंचममज्झयणं-त्रीओ उद्देसओ ॥

पट्ठिगाहं ^१संलिदित्ताणं ^२लेयमायाणं संजण

^३सुगंधं वा सुगंधं वा मय्यं भुजं न ^४छृण ॥ १ ॥

मेज्जा निमादियाणं समायतो य गोयरे ।

^५अवायवद्वा भोगाणं जइ तेण न मंधरे ॥ २ ॥

^६तयो काणमुत्तरे जमयाणं मय्येण ।

पिट्ठिणा पुज्जयुत्तेण इमेण उत्तरेण य ॥ ३ ॥

कालेण निस्समे मिकण् कालेण य पट्ठिजमे ।

अकालं य विज्जिता काले कालं समापरे ॥ ४ ॥

अकाले धम्मं मिकण् कालं न पट्ठिल्लमि ।

अज्जाणं य किलामेहि मत्तिजमे य ^७मरिहसि ॥ ५ ॥

सा काले धर्मं मिकण् पुज्जा पुरिमकारियं ।

अन्नामो नि न गोपज्जा तयो सि अट्ठिपामण ॥ ६ ॥

तट्ठेपुमायया गाणा भज्जाणं समागया ।

^८तत्तज्जुयं न मच्छिज्जता ^९जयमेव परकमे ॥ ७ ॥

गोयग्गायियं उ न निमाणज्ज कथार ।

कालं य न पय्येज्जा चिदित्ताणं य संजण ॥ ८ ॥

अग्गाहं कल्लिहं धारं कयाहं वा पि संजण ।

अपट्ठिया न निट्ठेज्जा गोयग्गायमो मुणी ॥ ९ ॥

ममणं भाट्ठणं वा पि ^{१०}विज्जिणं वा यणोममं ।

उयमं कम्मं ममणं पाणायणं न मज्जाण ॥ १० ॥

न ^{११}अट्ठमिणं न पयिमे न विट्ठे ^{१२}अरुणुगोयरे ।

अग्गायमयज्जमिना मय्यं मिट्ठेज्जा संजण ॥ ११ ॥

१ अ संलिदित्ताणं २ अ लेयमायाणं ३ अ सुगंधं ४ अ छृण
 ५ अ अवायवद्वा ६ अ भोगाणं ७ अ मय्यं ८ अ भुजं ९ अ मय्यं
 १० अ विज्जिता ११ अ मच्छिज्जता १२ अ जयमेव परकमे
 १३ अ गोयग्गायियं १४ अ निमाणज्ज १५ अ कथार १६ अ कालं
 १७ अ पय्येज्जा १८ अ चिदित्ताणं १९ अ संजण २० अ अग्गाहं
 २१ अ कल्लिहं २२ अ धारं २३ अ कयाहं २४ अ वा २५ अ पि
 २६ अ संजण २७ अ अपट्ठिया २८ अ निट्ठेज्जा २९ अ गोयग्गायमो
 ३० अ मुणी ३१ अ ममणं ३२ अ भाट्ठणं ३३ अ वा ३४ अ पि
 ३५ अ विज्जिणं ३६ अ वा ३७ अ यणोममं ३८ अ उयमं
 ३९ अ कम्मं ४० अ ममणं ४१ अ पाणायणं ४२ अ न
 ४३ अ मज्जाण ४४ अ न ४५ अ अट्ठमिणं ४६ अ न
 ४७ अ पयिमे ४८ अ न ४९ अ विट्ठे ५० अ अरुणुगोयरे
 ५१ अ अग्गायमयज्जमिना ५२ अ मय्यं ५३ अ मिट्ठेज्जा
 ५४ अ संजण

वणीमगस्स वा तस्स दायगस्सुभयस्स वा ।

अप्पत्तियं सिया होज्जा ^१लहुत्तं पवयणस्स वा ॥ १२ ॥

पडिसेहिणं च दिन्ने वा तथो तम्मि नियत्तिणं ।

उवसंकमेज्ज भत्तञ्च पाण्डाणं च संजणं ॥ १३ ॥

उप्पलं पउमं वा वि कुमुयं वा मगदंतियं ।

अन्नं वा पुप्फं सच्चित्तं तं च संलुंबिया दणं ॥ १४ ॥

^२तं भवे भत्तपाणं तु संजयाण अकप्पियं ।

वित्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ १५ ॥

उप्पलं पउमं वा वि कुमुयं वा मगदंतियं ।

अन्नं वा पुप्फं सच्चित्तं तं च संमहिया दणं ॥ १६ ॥

तं भवे भत्तपाणं तु संजयाण अकप्पियं ।

वित्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ १७ ॥

सालुयं वा यिरालियं ^३कुमुयं उप्पलनालियं ।

मुणालियं सासवनालियं उच्छुखंडं अनिब्बुडं ॥ १८ ॥

तदणगं वा पयालं हासस्स तणगस्स वा ।

अन्नस्स वा वि हरियस्स आमगं परिवज्जणं ॥ १९ ॥

तरुणियं वा ^४छिवाडिं आमियं भज्जियं ^५सहं ।

वित्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ २० ॥

तद्वा ^६कोलमणस्सिन्नं वेलुयं कासवनालियं ।

तिलपप्पदणं नोमं आमगं परिवज्जणं ॥ २१ ॥

तद्देव ^७चाउलं पिट्ठं वियडं वा तत्तनिब्बुडं ।

तिलपिट्ठं ^८पूइपिआगं आमगं परिवज्जणं ॥ २२ ॥

१ क लहुत्त २ अ च तारिस ३ च कुमुयप्पलनालिय ४ ग घ छेवाडि ५ क सय; स सिय ६ अ कोलमणुस्सिन्नं वेणुव कसवनालिय; कोलमणुस्सिन्न ७ अ चालिय पेठ ८ क पद्माग स पिणाग

कविदं ^१माउलुंगं च मूलगे मूलगसिपं ।
 आमं अमन्थपरिणं मणसा पि न गत्थप ॥ २३ ॥
 तदेव फलमंधूणि योयनंधूणि जाणिया ।
^२पिहेल्लं पिगलं च आमं पयिग्गण ॥ २४ ॥
 समुपाणं चरे मिग्गु कूलं उच्चावयं मया ।
 मोयं कूलमइल्लम ऊगलं ^३नाभिधारण ॥ २५ ॥
 अदीणो पिणिमेमेग्गो न पिमोएग्गो पंडिप ।
 अमुच्छिडो मोयणम्मि मायन्ने वमणाण ॥ २६ ॥
 वहुं परपरे अत्थि पियिदं ग्याहममाहमं ।
 न तत्थ पंडिओ ^४कुल्ले इच्छा देज्ज गरो न या ॥ २७ ॥
 मयणाणयथं या मणपाणं य मंजए ।
 अदितम्म न कुल्लेग्गो पत्थपरे पि य वीत्तओ ॥ २८ ॥
 इत्थिपं पुरिभं या पि ^५उदं या महाउगं ।
 यदमाणं न जाणग्गो मो य णं फल्लमं एण ॥ २९ ॥
 जे न येने न मे कुल्लं थंदिओ न समुपाणं ।
 वयमन्नेममाणम्मि आमणमणुणिट्ठ ॥ ३० ॥
 मिया वगाओ महुं मोमेण ^६पिणिगुह ॥
 मा मेय दाडं मंते वहुणं मयमायण ॥ ३१ ॥
 अलहागुग्गो मुग्गो वहुं पाथं पकुत्थ ॥
 दुग्गोमओ य मे होइ मिग्गणं च न गच्छइ ॥ ३२ ॥
 मिया गगाओ महुं पियिदं पाणमोयणं ।
^७मदगं मदगं मोच्छा पियण्णं पिरममाहरे ॥ ३३ ॥
 जाणंतु ता इमे नमणा ^८आययट्ठी अयं मुणी ।
 मंतुट्ठो ^९मेवार्हं पंगं न्हदयित्ता मुग्गोमओ ॥ ३४ ॥

१ क माउलुंगं २ अ वरेणी, ३ न नाभिधारण, ४ न कप

५ न उदगं वा ६ अ न पिणिगुह ७ अ उदगं ८ न आयारी.

९ न मेवार्हं

पूयणद्वा जसोकामी माणसंमाणकामय ।

वहुं पसवई पावं मायासल्लं च कुव्वइ ॥ ३५ ॥

सुरं वा मेरुं वा वि अन्नं वा मज्जगं रसं ।

^१ससन्नं न पिबे भिक्खू जसं सारक्खमप्पणो ॥ ३६ ॥

^२पिया एगइओ तेणो न मे कोइ वियाणइ ।

तस्स पस्सइ दोसाइं निर्याडिं च सुणेह मे ॥ ३७ ॥

घइइइ सोंडिया तस्स मायामोसं च भिक्खुणो ।

अयसा य अनिब्बाणं सययं च असाहुया ॥ ३८ ॥

निच्चुचिगो जहा सेणो अत्तकम्मोहिं दुम्मई ।

तारिसो मरणंते वि नाराहेइ संवरं ॥ ३९ ॥

^३आयरिण नाराहेइ समणे यावि तारिसो ।

गिहत्था वि णं गरहंति ^४जेण जाणंति तारिसं ॥ ४० ॥

^५एवं तु अगुणप्पेहो गुणाणं च विवज्जओ ।

तारिसो मरणंते वि नाराहेइ संवरं ॥ ४१ ॥

^६तयं कुव्वइ मेह्वावी पणोयं वज्जय रसं ।

मज्जप्पमायविरओ तवस्सी अइक्कसो ॥ ४२ ॥

तस्स पस्सइ कल्लणं अणेगसाहुपूइयं ।

धिउलं अत्थसंजुत्तं कित्तइस्सं सुणेह मे ॥ ४३ ॥

एवं तु गुणप्पेहो ^७अगुणाणं विवज्जओ ।

तारिसो मरणंते वि आराहेइ संवरं ॥ ४४ ॥

आयरिण आराहेइ समणे यावि तारिसो ।

गिहत्था वि णं ^८पूयन्ति जेणं जाणंति तारिसं ॥ ४५ ॥

तवतेणे ^९वइतेणे रूवतेणे य जे नरे ।

आयारभावतेणे य कुव्वइ देवकिब्बिसं ॥ ४६ ॥

१ अ ख घ ससरक्ख २ रा पियाइ एगओ ३ आयरिओ नाराहेइ (आयरिण हि इति शोधोपि दृश्यते) ४ रा तेण ५ अ पुस्तके इमौ भ्रूको व्युत्क्रमेण पठ्यते ६ अ क ख ग घ अगुणाणं च विवज्जओ ७ च पूयन्ति. ८ रा ग घ च वयतेणे

लब्धुण चि देवत्तं उववन्नो देवकिण्विसे ।
 तत्थावि से न याणाइ किं मे किच्चा इमं फलं ॥४७॥
 तत्तो वि से चइत्ताणं ^१लम्बिहो ^२एलमूयगं ।
 नरयं तिरिस्सज्जोणिं वा वोढो जन्थ सुदुल्लहा ॥ ४८ ॥
 एयं च दोसं दह्णं नायपुत्तण मासियं ।
 अणुमायं पि मेहोयो मायामोसं विवज्जए ॥४९॥
 सिम्बिल्लुण मिस्सेसणसोहिं संजयाण धुद्धाण सगासे ।
 तत्थ ^३भिक्खु ^४सुप्पणिहिंदिणं तिव्वलज्जगुणवं
 विदरेज्जान्ति ॥५०॥ त्ति वेमि ॥
 ॥ पंचमञ्जयणस्स पिडेसणाए वीथो उहेसओ समत्तो ॥

॥ छठमञ्जयणं ॥

नाणदंसणसंपन्नं संजमे य तवे रयं ।
 गणिमागमसंपन्नं उज्जाणमि समोसदं ॥१॥
 रायाणो रायमव्वा य माहणा अदुय खत्तिया ।
 पुच्छन्ति निहुयप्पाणो कहं मे ^५आयारगोयरे ॥२॥
 तेसिं सो निहुओ दंतो सव्वभूयसुहावहो ।
 सिम्बाए सुसमाउत्तो आइक्खइ पियक्खणो ॥३॥
 हंदि धम्मत्थकामाणं ^६निगंथाणं सुणेह मे ।
 आयारगोयरं मीमं सयलं दुरहिट्ठियं । ४॥
 नन्नत्थ परिसं ^७वुत्तं जं लोए परमदुच्चरं ।
 विडलट्ठाणभाइस्स न भूयं न भविस्सइ ॥५॥

१ च लज्झी; अ लप्पइ. २ स एडमूयग; घ एलमूयगं ३ अ.
 क ग मिक्ख ४ अ. ग. सुप्पणिहिंदिण ५ घ आयारगोयरो, च आयार-
 गोयर ६ च निर्गन्थाण. ७ स वोत्त

सखुङ्गवियत्ताण वाहियाण च जे गुणा ।

^१अखड्ढफुडिया कायव्या त सुणेह जहा तहा ॥६॥

दस अट्ठ थ ठाणाइ जाइ वालोऽवरज्जइ^२ ।

तत्थ अणयरे ठाणे निगन्थत्ताओ भस्सइ ॥७॥

^३ययच्छक्क कायच्छक्क अकप्पो गिहिमायण ।

पलियक्क ^४निसेज्जा थ सिणाण ^५सोमवज्जण ॥८॥

तत्थिम पढम ठाण महावोरेण देसिय ।

अहिंसा निउणा दिट्ठा सब्बभूएसु सजमो । ९॥

जावति लोए पाणा तसा अदुव थावरा ।

ते जाणमजाण वा न हणे ^६नो थ घायए ॥१०॥

^७सब्बजीवा वि इच्छति जीविउ न मरिज्जिउ ।

तम्हा ^८पाणवह घोर निग्गथा वज्जयति ण ॥११॥

अप्पणट्ठा परट्ठा वा कोहा वा जइ वा भया ।

हिंसग न मुस वूया नो वि अन्न ^९वयावए ॥१२॥

मुत्ताबाओ थ लोगमि सब्बसाहहिं गरहिओ ।

अविस्सासो थ भूयाण तम्हा मोस विवज्जए ॥१३॥

चित्तमतमचित्त वा अप्प वा जइ वा बहु ।

दत्तसोहणमेत्त^{१०} पि ^{११}ओग्गहसि अज्जाइया ॥१४॥

त अप्पणा न गेण्हति नो वि गिण्हावए पर ।

अन्न वा ^{१२}गिण्हमाण पि नाणुजाणति सजया ॥१५॥

अवभचरिय घोर पमाय दुरहिट्ठिय ।

नायरति मुणी लोए ^{१३}मेयायणवज्जिणो ॥१६॥

१ अ थ अण्डड २ ख घ विरज्जइ ३ च छक्क ४ क च
निसिज्जा सिणाण ५ अ माह ६ च ना वि घायए ७ अ ख सब्बे
जीवा वि ८ अ ख पाणिवह ९ ख वियावए १० क ख थ मित्तिपि
११ च जगह से १२ अ च गेण्हमाण १३ अ क ख मेयायणविवज्जिणो.

मूलमेयमहम्मस्स महादोससमुस्सयं ।
 तम्हा मेहुणसंसग्गं निग्गंथा चज्जयंति णं ॥१७॥
 विडमुप्पेइयं लोणं तेल्हं सप्पि च फाणियं ।
 न ते मन्निहिमिच्छंति नायपुत्तवओरया ॥१८॥
 १लोमस्सेस अणुप्फासो मन्ने अन्नयरामवि ।
 जे सिया सन्निहीकामे गिही पय्यइय न से ॥१९॥
 जं पि घत्थ व पायं वा कंवल पायपुंछणं ।
 तं पि संजमलज्जहा चारंति २परिहिति य ॥२०॥
 न सो परिग्गहो घुत्तो ३नायपुत्तेण तारणा ।
 मुच्छा परिग्गहो घुत्तो इइ घुत्त महेसिणा ॥२१॥
 सव्यत्थुयहिणा घुद्धा सरस्सरणपरिग्गहे ।
 अवि अप्पणो वि देहंमि नायरंति ममाइयं ॥२२॥
 अहो निच्चं तयोक्कम्मं सव्ययुद्धेहिं यण्णिणयं ।
 जा य लज्जासमा वित्तो एगमत्तं च मोयणं ॥२३॥
 संतिमे ४सुहुमा पाणा तसा अदुव घाघरा ।
 जाइं रामो अपासंतो कदमेसणियं चरे ॥२४॥
 उदडल्ल धीयसंसत्तं पाणा ५निब्बडिया महिं ।
 दिया ताइं विवज्जेज्जा रामो तत्थ कदं चरे ॥२५॥
 एयं च दोसं दह्ढणं नायपुत्तेण भासियं ।
 सव्याहारं न भुंजंति निग्गंथा राइमोयणं ॥२६॥
 पुढविक्कायं न हिंसंति मणसा धयस कायसा ।
 तिविहेण करणजोषण संजया सुसमाहिया ॥२७॥
 ६पुढविक्कायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विधिहे पाणे चक्कुसे य अचक्कुसे ॥२८॥

१ अ घ लोमस्सेसणुप्फासो, क लोमस्सेस अणुप्फासे, च लोम-
 स्सेसणुप्फासो २ अ क स य घ परिहरति य. ३ क नायपुत्तेण. ४ क
 सुहुमा ५ अ निवुडिया; घ निवुडिया. ६ अ पुटवीकाय हिंसतो.

तम्हा एयं वियाणित्ता दोसं दुग्गइवद्ढणं ।
 पुढविकायसमारंभं जावज्जीवाणं वज्जणं ॥२९॥
 आउकायं न हिंसंति मणसा वयसं कायसा ।
 तिविहेण करणजोषणं संजया सुसमाहिया ॥३०॥
 आउकायं विहिंसतो हिंसइ उ तयस्सिणं ।
 तस्से यं विविहे पाणे चक्खुस्से यं अबक्खुस्से ॥३१॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्ढणं ।
 आउकायसमारंभं जावज्जीवाणं वज्जणं ॥३२॥
 १जायतेयं न इच्छति पावगं जलइत्तणं ।
 तिफल्लमन्नयरं सत्थं सव्वओ वि बुरासयं ॥३३॥
 पार्हणं पडिणं वा वि उइदं अणुदिसामवि ।
 अहे दाहिणओ वा वि दहे उत्तरओ वि यं ॥३४॥
 २भूयाणमेसमाघाओ हव्ववाहो न संसथो ।
 तं पईषपयावट्ठा संजया किंचि नारमे ॥३५॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्ढणं ।
 तेउकायसमारंभं जावज्जीवाणं वज्जणं ॥३६॥
 ३अनिलस्स समारंभं बुद्धा मन्नंति तारिसं ।
 सावज्जवहुलं चेयं नेयं तारिहिं सेवियं ॥३७॥
 तालियटेण पत्तेण साहाविहुयणेण वा ।
 न ते वोइउमिच्छंति वीयावेरुणं वा परं ॥३८॥
 जं पि यत्थं यं पायं वा कंवलं पायपुंछणं ।
 न ते ४वायमुइरंति, जयं परिहरंति यं ॥३९॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्ढणं ।
 चाउकायसमारंभं जावज्जीवाणं वज्जणं ॥४०॥

१ अ तेउकाय २ च भूयाण एस वाघाओ ३ अ अनलकायसमारंभ,
 व ख अणुणिकाय ४ अ वायमुदीरति, व य वाउमुदीरति

१घणस्सइं न हिंसति मणसा घयस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥४१॥
 १घणस्सइं विहिसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥४२॥
 तम्हा एयं वियाणिता दोसं दुग्गाइवइढणं । .
 १घणस्सइसमारंभं जावज्जीवाए यज्जए ॥४३॥
 २तसकायं न हिंसंति मणसा घयस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥४४॥
 १तसकायं विहिसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥४५॥
 तम्हा एयं वियाणिता दोसं दुग्गाइवइढणं ।
 १तसकायसमारंभं जावज्जीवाए यज्जए ॥४६॥
 जाइं ३चत्तारिभोज्जाइं ४सिणाहारमाहिणि ।
 ताइं तु ५विवज्जंतो संजमं अणुपालए ॥४७॥
 पिंड सेज्जं च घत्थं च चउत्थं पायमेय य ।
 अकप्पियं न इच्छेज्जा पडिगाहेज्ज कप्पियं ॥ ४८ ॥
 जे नियागं ममायंति कीयमुहेसियाहडं ।
 यदं ते समणुजाणंति इइ वुत्ते महेसिणा ॥ ४९ ॥
 तम्हा असणपाणाइ कीयमुहेसियाहडं ।
 वज्जयंति ठियप्पाणो निग्गथा धम्मजोविणो ॥ ५० ॥
 कंसेसु कंसपाएसु कुंडमोएसु वा पुणो ।
 भुंजंतो असणपाणाइ आयारा १परिमस्सइ ॥५१॥

१ अ क घ च घणस्सइकायं २ क तस्सकायं. ३. क चत्ता-
 रिमुजाइ घ चत्तारिमुजाइ. ४ अ क घ च अणुपालहार, स एसणा-
 हार. ५ च विवज्जिता. ६ स परिमस्सए.

सीओदगसमारंमे मत्तघोयणल्लदूणे ।

जाइं ^१णणंति भूयाइं दिट्ठो तत्थ असंजमो ॥ ५२ ॥

पच्छाकम्म पुरेकम्म सिया तत्थ ^२न कप्पइ ।

एयमट्ठं न भुंजंति निग्गंथा गिहिमायणे ॥ ५३ ॥

आसंदीपलियंकेसु मंचमासालएसु वा ।

अणायरियमज्जाणं आसइत्तु सइत्तु वा ॥ ५४ ॥

नासदीपलियंकेसु ^३न निसेज्जा न पीढए ।

निग्गंथाऽपडिलेहाए युद्धवुत्तमहिट्ठगा ॥ ५५ ॥

गंभोरविजया एए पाणा दुप्पडिलेहगा ।

^४आसंदीपलियंका य एयमट्ठ विवज्जिया ॥ ५६ ॥

गोयरग्गपविट्ठस्स निसेज्जा जस्स क^५पइ ।

इमेरिसमणायारं आवज्जइ अघोहियं ॥ ५७ ॥

विचत्ती बंभचेरस्स पाणाणं य वहे वट्ठो ।

घणीमगपडोघाओ ^६पडिकोहो अगारिणं ॥ ५८ ॥

अगुत्ती बंभचेरस्स इत्थोओ धावि सकर्ण ।

कुसीलयइठण ठाण दूरओ परिवज्जए ॥ ५९ ॥

तिण्हमत्तयरागस्स निसेज्जा जस्स कप्पइ ।

जगाए अभिभूयस्स धाहियस्स तवस्सिणो ॥ ६० ॥

धाहिओ वा अरोगी वा सिणाणं जो उ पत्थए ।

^१धोक्कंतो होइ आयारो, जढो हवइ संजमो ॥ ६१ ॥

मतिमे सुहुमा पाणा ^७घसासु भिल्लुगासु य ।

जे उ भिक्खू सिणायंतो विवडेणुप्पलावए ॥ ६२ ॥

तग्घा ते न सिणायति सीएण उसिणेण वा ।

जावज्जीवं वयं घोरं असिणाणमहिट्ठगा ॥ ६३ ॥

१ अ घ छिन्नति २ ख न कप्पए ३ न सिज्जाए न पीढए ४ अ घ पलियकोय ५ ख पडिग्घाओ ६ अ ख बुक्कंतो ७ अ घासासु ८ अ ख य विवडेणुप्पलावए.

सिणाणं अदुवा कफकं लोखं पउमगाणि य ।
 गायस्सुव्वट्ठणट्ठाण नायरंति कयाइ वि ॥ ६४ ॥
^१नगिणस्स घा वि मुंडस्स दीहरोमनदंसिणो ।
 मेहुणा उवसंतस्स किं ^२विभूसाण कारियं ॥ ६५ ॥
 विभूसावत्तियं भिग्गू कम्मं यंघइ चिक्कणं ।
 संसारसायरे घोरे जेणं पडइ वुरुत्तरे ॥ ६६ ॥
 विभूसावत्तियं चेयं बुद्धा मन्नंति तारिसं ।
^३सावज्जवहुलं चेयं नेयं ताईहि सेवियं ॥ ६७ ॥

उव्वेति अण्णाणममोहदंसिणो
 तवे रया संजम अज्जवे गुणे ।
 धुणंति पाघां ^४पुरेकडाइ
 नयाइ पाघां न ते करेति ॥ ६८ ॥
 सभोवसंता अममा अकिच्चणा
^५सविज्जयिज्जाणुगया जसंसिणो ।
^६उउप्यसन्ने विमले य थंदिमा
 सिद्धि विमाणाइ उव्वेति ताइणो ॥ ६९ ॥ ति वेमि ॥
 ॥ छट्ठं महिद्धिमायारकहत्थयणं समत्तं ॥

॥ सत्तममञ्जयणं ॥

चउण्हं खलु भासाणं परिसंखाय पण्णथं ।
 दोण्हं तु विणयं सिफ्फे दो न भासेज्ज सव्वसो ॥ १ ॥
 जा य सच्चा अवत्तव्या सच्चामोसा य जा नुसा ।
 जा य, पुदेहिऽणाइण्णा न तं भासेज्ज पत्तथं ॥ २ ॥

१ ॥ निगणस्स; ख घ नगणस्स, च निगिणस्स २ ख विभूसाइ

३ क घ च सावज्ज बहुल ४ च पुरेकडाइ ५ अ अवज्जविज्जाणुगया;
 च सवेच्चवेज्जाणुगया ६ च उउप्यसन्ने

असच्चमोसं सच्चं च अणवज्जमककसं ।
 समुप्पेहमसंदिद्धं गिरं भासेज्ज पच्चवं ॥ ३ ॥
 एयं च अट्टमन्नं वा जं तु नामेइ सासयं ।
 स भासं सच्चमोसं पि तं पि धीरो विवज्जण ॥ ४ ॥
 चित्थं पि ^१तहामोत्ति जं गिरं भासण नरो ।
 तम्हा सो पुट्ठो पावेणं किं पुण जो मुसं वण ॥ ५ ॥
 तम्हा गच्छामो वप्पामो अमुगं वा ^२णे भविस्सइ ।
 अहं वा णं करिस्सामि एसो वा णं करिस्सइ ॥ ६ ॥
 एवमाइ उ जा भासा एसकालम्मि संकिया ।
 संपयाइयमट्ठे वा तं पि धीरो विवज्जण ॥ ७ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागण ।
 जमट्ठं तु न जाणेज्जा एवमेयं ति नो वण ॥ ८ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागण ।
 जत्थ संका भवे तं तु एवमेयं ति नो वण ॥ ९ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागण ।
 निस्संकियं भवे जं तु एवमेयं ति निहिसे ॥ १० ॥
 तद्देव फससा भासा शुरुभूओवघाइणी ।
 सच्चवा पि सा ॥ वत्तव्वा जओ पावस्स आगमो ॥ ११ ॥
 तद्देव काणं ^३काणे त्ति पंडगं पंडगे त्ति वा ।
 वाहियं वा वि रोगि त्ति तेणं चोरे त्ति नो वण ॥ १२ ॥
 एणण्णेण अट्ठेण परो जेणुवहम्मइ ।
 आयारभावदोसन्नू न तं भासेज्ज पच्चवं ॥ १३ ॥
 तद्देव होले गोले त्ति साणे वा ^४वसुले त्ति य ।
 दमण दूहण वा वि ^५न तं भासेज्ज पच्चवं ॥ १४ ॥

१ अ महामोत्ति; ख घ च तहामुत्ति, २ ख. मे भविस्सइ ३ ख
 घ कणित्ति पडग पडगि त्ति ४ अ ख च वसुलि त्ति ५ क च नेव
 भासेज्ज; ख घ नेवं भामिज्ज.

अज्जिण पज्जिण वा वि अम्मो माउसिण ति य ।

पिउस्सिण ^१भाइणेज्ज ति धुण ^२नत्तुणिण ति य ॥ १५ ॥

हले हले ति अन्ने ति भट्टे सामिणि गोमिणि ।

होले गोले वसुले ति इत्थियं नेवमालवे ॥ १६ ॥

नामधेज्जेण णं वूया ^३इत्थीगोत्तेण वा पुणो ।

जहारिहमभिगिज्ज आलवेज्ज लवेज्ज वा ॥ १७ ॥

अज्जण पज्जण वा वि वप्पो चुल्लपिड ति य ।

माउला भाइणेज्ज ति पुत्ते नत्तुणिय ति य ॥ १८ ॥

हे हो हले ति ^४अन्न ति भट्टा सामिय गोमिय ।

होल गोल वसुल ति पुरिसं नेवमालवे ॥ १९ ॥

नामधेज्जेण णं वूया ^५पुरिसगोत्तेण वा पुणो ।

जहारिहमभिगिज्ज आलवेज्ज लवेज्ज वा ॥ २० ॥

पंचिन्दियाणं पाणाणं पस इत्थी अयं पुमं ।

जाय णं न विजाणेज्जा ताय जाइ ति आलवे ॥ २१ ॥

तहेय मणुमं ^६पसुं पक्खि वा वि सरीसिवं ।

धूले पमेइले वज्जे पाइमे ति य नो वय ॥ २२ ॥

^७परिखुट्टे ति णं वूया वूया उवचिय ति य ।

संजाण ^८पीणिण वा वि महाकाण ति आलवे ॥ २३ ॥

तहेय गामो दोज्जाओ दम्मा गोरहग ति य ।

यादिमा रहजोग्ग ति नेवं भासेज्ज पन्नयं ॥ २४ ॥

^९जुयंगवे ति णं वूया घेणुं ^{१०}रसदय ति य ।

रहस्से मइल्लण वा वि वय संवइणे ति य ॥ २५ ॥

१ क स मायणिज्ज २ क स नत्तुणिय ३ क घ इत्थीगोत्तेण
४ क च अन्न ति. ५ क पुरियणुत्तेण ६ क स पसु ७ स परिखुट्टि
ति. ८ स पीणिण ९ अ स घ जुवगवि ति १० ख रसदियति; अ
रसदयति घ रसदइ ति.

तहेव गंतुमुज्जाण पव्वयाणि वणाणि य ।
 रुक्खा महल्ल पेहाए नेवं भासेज्ज पन्नवं ॥ २६ ॥
 अलं पासायखंभाणं ^१तोरणाणं गिहाण य ।
 फलिहग्गलनावणं अलं उदग्गदोणिणं ॥ २७ ॥
 पीढए चंगवेरे य नंगले मइयं सिया ।
 जन्तलट्ठी च नाभो वा गंडिया च अलं सिया ॥ २८ ॥
 आसणं सयणं जाणं होज्जा वा ^२किंचुवस्सए ।
 भूओवघाइणि भासं नेवं भासेज्ज पन्नवं ॥ २९ ॥
 तहेव गंतुमुज्जाणं पव्वयाणि वणाणि य ।
 रुक्खा महल्ल पेहाए एवं भासेज्ज पन्नवं ॥ ३० ॥
 जाइमंता इमे रुक्खा दीहवट्ठा महालया ।
 पयायसाला विडिमा घए वरिसणि ति य ॥ ३१ ॥
 तहा फलाइं पक्काइं पायखज्जाइं नो घए ।
 वेलोइयाइं टालाइं वेहिमाइं ति नो घए ॥ ३२ ॥
 असंघडा इमे अंवा ^३बहुनिव्वट्ठिमा फला ।
 थएज्ज बहुसंभूया भूयरूय ति वा पुणो ॥ ३३ ॥
^४तहोसदीओ पक्काओ नीलियाओ छवी य ।
 लाइमा भज्जिमाओ ति पिहुरज्ज ति नो घए ॥ ३४ ॥
^५रुढा बहुसंभूया ^६थिरा ऊसढा वि य ।
 गग्गियाओ पसूयाओ ससारओ ति आलवे ॥ ३५ ॥
 तहेव संखडिं नच्चा किच्चं कज्जं ति नो घए ।
 तेणगं वा वि वज्जे ति ^७सुत्तिथे ति य आवगा ॥ ३६ ॥
 संखडिं संखडिं वूया ^८पणियट्ठ ति तेणगं ।
^९बहुसमाणि तित्थाणि आवगाणं वियागरे ॥ ३७ ॥

१ क ख घ तोरणाणि गिहाणि य २ क ख किं तुवस्सए ३ क
 बहुनिव्वट्ठिमा फला ४ अ क तहेवोसहोओ ५ अ रुढा च बहु ६ अ
 थिरा च ऊसढा इ य, ख थिराओ उसढा वि य ७ क ख सुत्तिथि ति
 ८ ख पण्ड ति य तेणग, च पणियट्ठे ति ९ च. बहुस्समाणि

तहा नईओ पुण्णाओ कायतिज्ज त्ति नो यए ।
 नायाहि तारिमाओ त्ति पाणिपेज्ज त्ति नो यए ॥३८॥
 बहुपाहडा अगाहा बहुसलिलुप्पिलोदगा ।
 बहुचित्थदोदगा यावि एयं भासेज्ज पन्नवं ॥३९॥
 तद्देय सावज्जं जोगं परस्सट्ठाए निट्ठिय ।
 क्रीरमाणं ति था नच्चा सावज्जं ^१नालवे मुणी ॥४०॥
 सुफडे त्ति सुपके त्ति सुच्छिन्ने सुहडे मडे ।
 सुनिट्ठिए सुलहे त्ति सावज्जं यज्जए मुणी ॥४१॥

पयत्तपक्क त्ति य पक्कमालवे

पयत्तछिन्न त्ति य छिन्नमालवे ।

पयत्तलडु त्ति य कम्महेउयं

पद्दारगाढ त्ति य गाढमालवे ॥४२॥

^२सव्वुक्कसं परमं वा अउलं नत्थि परिसं ।

अचक्कियमवसव्वं अचियत्तं चेव नो यए ॥४३॥

सव्वमेयं यइस्सामि सव्वमेयं ति नो यए ।

^३अणुवीइ सव्वं ^४सव्वत्थ एयं भासेज्ज पन्नवं ॥४४॥

^५सुक्कीयं था सुविक्कीयं अकिज्जं किज्जमेय था ।

इमं गेण्ह इमं मुख पणियं नो वियागरे ॥४५॥

अप्पग्घे था महग्घे वा ^६कए व्या विक्रए थि था ।

पणियट्ठे समुप्पन्ने अणवज्जं वियागरे ॥४६॥

तद्देयासंजयं धीरो आस एहि करेहि था ।

^७सय, चिट्ठ, ययाहि त्ति नेयं भासेज्ज पन्नवं ॥४७॥

यद्देये इमे असाहु लोए वुच्चंति साहुणो ।

न लवे असाहुं साहु त्ति साहुं साहु त्ति आलवे ॥४८॥

१ अ क स घ ण लवे २ य सव्वुक्कस्त ३ अ अणुविअ; क अणुवीइ. ४ क सव्वत्थ. ५ ग घ सुक्कि. ६ अ ग कए व ७ न सय.

नाणदंसणसंपन्नं संजमे य तवे रय ।

एवंगुणसमाउत्तं संजयं साहुमालवे ॥४९॥

देवाणं ^१मणुयाणं च तिरियाण च वुग्गहे ।

^२अमुयाणं जओ होउ मा वा ^३होउ त्ति नो वए ॥५०॥

वाओ वुट्ठं व सीउण्हं खेमं घायं सिव ति वा ।

कया गु होज्जा ययाणि मा वा ^३होउ त्ति नो वए ॥५१॥

तद्देव मेहं ^४व णहं व माणघ

न देव देव त्ति गिरं वएज्जा ।

संमुच्छिण उअए ^५या पओए

वएज्ज वा ^६बुट्ठ बलाहग त्ति ॥५२॥

^७अन्तल्लिक्ख त्ति णं वूया गुज्झाणुचरिय त्ति य ।

रिद्धिमत्त नरं दिस्स रिद्धिमत्तं ति आलवे ॥५३॥

तद्देव सावज्जणुमोयणी गिरा

ओहारिणी जा य परोवघाइणी ^८ ।

से ^९कोह लोह मयसा य माणघो

न हासमाणो वि गिरं वएज्जा ॥५४॥

सवक्कसुद्धिं समुपेहिआ मुणी

गिरं च वुट्ठं परिघज्जए सया ।

मियं अदुट्ठं ^{१०}अणुवीइ भासए

सयाण मज्झे लहई पसंसण ॥५५॥

^{११}भासाए दोसे य गुणे य जाणिया

तीसे य दुट्ठे परिवज्जए सया ।

१ ख माणुसाण च, घ मणुआण २ ख च अमुयाण ३ अ हो-
व्या त्ति ४ ख घ. चणह च ५ क ख च वा पओए ६ क ग घ बुट्ठे
बलाहय त्ति ७ अ ख अतल्लिक्खे त्ति ८ क घायणी ९ अ घ कोह-
लोहमयहासावमाणओ, ख कोहलोहा मयहास. १० क अणुवीय ११
क भासाइ

छसु संजण सामणिण सया जण
 वणञ्ज बुद्धे हियमाणुलोमियं ॥५६॥
 परिकलमासी सुसमाहिद्विण
 चउक्कसायावगण अणिसिण ।
 स निदुणे ^१धुत्तमलं पुरेकडं
 मारहण लोगमिणं तहा परं ॥५७॥ ति वेमि ॥
 ॥ लत्तमं सुवक्कसुद्धी अञ्जयणं समत्तं ॥

अट्ठममञ्जयणं.

^१आयारपणिहिं लब्धं जहा कायव्व मिस्सुणा ।
 तं मे उदाहरिस्सामि आणुपुण्यं सुणेह मे ॥१॥
 पुढवि दग अगणि ^२मारय तणहक्क सयीयमा ।
 तसा य पाणा ^३जीय त्ति इइ धुत्तं महेसिणा ॥२॥
 तेसि अच्छणजोषण निच्चं होयव्वयं सिया ।
 मणसा काय वक्केण एयं ^४भवइ ^५संजण ॥३॥
 पुढवि भित्ति सिलं लेलुं नेव मिन्दे ॥ सल्लिहे ।
 तिथिहेण करणजोषण संजण सुसमाहिण ॥४॥
^६सुद्धपुढवीण न ^७निसीण ^८ससरक्खम्मि य आसणे ।
 पमज्जित्तु निसीणज्जा जाइत्ता अस्स उग्गहे ॥५॥
 सीओदगं न सेवेज्जा सिलावुट्ठं हिमाणि य ।
 उसिणोदगं तत्तफामुयं पडिगाहेज्ज संजण ॥६॥
 उदउल्लं अप्पणो कायं नेव पुंछे न सल्लिहे ।
 समुप्पेह तहामूयं नो णं संघट्ठण मुणी ॥७॥

१ स च पुण्णमल २ स आयारपणिहिं ३ च वारु. ४ अ जीवति;
 स जीवति; ५ स घ इवइ ६ अ सजमे. ६ अ सुद्धपुढवि; क घ
 सुद्धपुढवीइ ७ क स ग घ निसिण ८ अ घ ससरक्खम्मि आसणे;
 क ससरस्से व.

१इंगलं अगणि अट्ठिच्च अलायं वा सज्जोइयं ।
 न उंजेज्जा न घट्टेज्जा नो णं निव्वावण मुणो ॥८॥
 तालियंटेण पत्तेण साहाविहुयणेण वा ।
 न २वीएज्जअप्पणो कायं वाहिरं वा वि पोग्गलं ॥९॥
 तण्हक्खं न छिंदेज्जा फलं मूलं व कत्तसइ ।
 आमगं विविहं योयं मणसा वि न पत्थण ॥१०॥
 गहणेसु न चिठेज्जा धीएसु हरिएसु वा ।
 उदगंमि तहा निव्वं उत्तिगपणणेसु वा ॥११॥
 तसे पाणे न हिंसेज्जा वाया अदुव कम्मुणा ।
 उवरओ सव्वभूएसु पासेज्ज विविहं जगं ॥१२॥
 अट्ठ सुहुमाइं पेहाए जाइं जाणिनु संजए ।
 वयाहिगारी भूएसु आस चिट्ठ सएहि वा ॥१३॥
 ३कयराइं अट्ठ सुहुमाइ जाइं पुच्छेज्ज संजए ।
 इमाइं ताइं मेहावी आइक्खेज्ज वियम्भणे ॥१४॥
 सिणेहं पुप्फसुहुमं च पाणुत्तिङ्गं तहेव य ।
 पणगं यीय हरियं च अंडसुहुमं च अट्ठमं ॥१५॥
 एधमेयाणि जाणिप्ता सव्वभावेण संजए ।
 ४अप्पमत्ते जए निव्वं सन्नियदियसमाहिण ॥१६॥
 धुयं च पडिलेहेज्जा ओगसा पायकम्भलं ।
 सेज्जमुच्चारभूमिं च संयारं अदुवासणं ॥१७॥
 उच्चारं पासवणं खेलं सिंघाण जहियं ।
 फासुयं पडिलेहिता परिट्ठावेज्ज संजए ॥१८॥
 पविसिन्नु परागारं पाणट्ठा भोयणस्स वा ।
 जयं चिट्ठे मियं भासे न य रत्तेसु भणं करे ॥१९॥

१ ख इंगलि २ क ख ग घ वीएज्ज अप्पणो. ३ अ पुस्तके
 अर्थ श्लोको न दृश्यते ४ क च अप्पमत्तो.

यदुं तुणेह कण्ठोहि यदुं अन्तीहि ^१पेच्छां ।
 न य दिदृशं सुयं सख्यं मित्रं भद्रगात्रमखिलं ॥१०॥
 सुयं या उर या दिदृशं न ^२लयेन्नोयधारयं ।
 न य ^३देण उपारणं गिद्विजोग समाधरे ॥११॥
 निह्वाणं रमनिज्जुहं भद्रं पापं ति या ।
 पुष्टो या वि अपुष्टो या लाघालाभं न निदिने ॥१२॥
 न य भोयणमि गिद्वो चरे उतं ^४अवंपिरे ।
 भद्रासुयं न भुंजेन्ना कोयमुदेनियाददं ॥१३॥
 सन्निहि घ न कुन्वेन्ना अणुमायं पि संजय ।
 मुहाजोयी असंघदे ^५द्वेष्टा जगनिम्मिण ॥१४॥
 लद्धवित्ती सुमंतुष्टे अणिण्ठे ^६सुदरे सिपा ।
 आसुरत्तं न गण्ठेन्ना सोघाणं जिणसासनं ॥१५॥
 कण्णसोफ्ठोहि सदेहि ^७पेसं नाभिनिदेमण ।
 दारुणं कण्ठसं फागं काणण अद्वियासण ॥१६॥
 रुदं पिवासं दुस्संज्जे सीउणं अरं भयं ।
^८अद्वियासे अयदिभो ^९देहदुग्गं महाकलं ॥१७॥
 अग्धंगयंमि आरुच्चे पुरत्था य अणुगण ।
 आहारमयं सख्यं मणसा वि न पत्थण ॥१८॥
^{१०}अतितिणे अचयले अण्णमासी मियासणे ।
 द्वेष्ट उयरे दन्ते धोरं सखुं न लिस्सण ॥१९॥

१ क पिच्छं, स पिच्छं २ न सविज्ञा उरः; ३ न विद्वान्-
 ४ न य केन उपाय आ क य केन उपाय. ५ न अग्निरे
 ६ अ इति जगनिम्मिण; क स इति उय ७ स सुदरे ८ य
 देहो ९ य अद्विगण १० अ न न देहे दुर्ग. १० अ अ-
 नचये अगमनी मिभागे.

१न वाहिर २परिभवे अत्ताण न समुक्कसे ।
 सुयत्तामे न मज्जेज्जा जच्चा ३तवसि बुद्धिण ॥३०॥
 से जाण अजाण वा कट्टु आहम्मिय पय ।
 सवरे खिप्पमप्पाण वीय त न समायरे ॥३१॥
 अणायार परक्कम्म नेव गूहे न निण्हवे ।
 सुई सया वियडभावे अससत्ते जिइदिण ॥३२॥
 अमोह वयण कुज्जा आयरियस्स महप्पणो ।
 त परिगिज्झ घायाण कम्मुणा उयवायण ॥३३॥
 अधुव जीविय नच्चा सिद्धिमग्ग वियाणिया ।
 विणियट्ठेज्ज भोगेसु आउ परिमियमप्पणो ॥३४॥
 थल थाम च पेहाण सद्धमारोगमप्पणो ।
 ४खेत्त काल च विन्नाय ५तहप्पाण ६न जुजण ॥३५॥
 जरा जाव न ७पीलेइ वाही जाव न वडढइ ।
 जाविदिया न ह्ययति ताव धम्म समायरे ॥३६॥
 कोह माण च माय च लोभ च पायवड्डुण ।
 वमे चत्तारि ८दोसे उ इच्छतो हियमप्पणो ॥३७॥
 कोहो पीइ पणासेइ माणो विणयनासणो ।
 माया मित्ताणि नासेइ लोभो सव्वविणासणो ॥३८॥
 उवसमेण हणे कोह माण महवया जिणे ।
 माय चज्जवभावेण लोभ ९सतोसओ जिणे ॥३९॥

कोहो य माणो य अणिग्गाहीया

माया य लोभो य पवड्डुमाणा ।

चत्तारि ण कसिणा कसाया

सिंचति मूलाइ पुणब्भवस्स ॥४०॥

१ अ न य वाहिर २ य परिभवे च परिह्वे ३ क तवस्सिबुद्धिण
 ४ क ख य च खित्त ५ च तह अप्पाण ६ अ क घ च निजुणए ख
 निओगए ७ ख पीडेइ ८ रा दोसाइ घ दोसे अ ९ अ च सतुडिण

राइणिप्सु विणयं पउंजे

^१धुवसीलं सययं न हावइज्जा ।

^२कुम्मो व्य अल्लोणपलीणगुत्तो

परक्कमेज्जा तथसंजमम्मि ॥४१॥

निदं च न बहु मप्पेज्जा सप्पहासं विदज्जण ।

मिहोफहाहिं न रमे सज्झायम्मि रओ सया ॥४२॥

जोगं च समणधम्मम्मि जुंजे अणलसो धुवं ।

जुत्तो य समणधम्मम्मि अट्टं लहइ अणुत्तरं ॥४३॥

इहलोगपारत्तहियं जेणं गच्छइ सोग्गाइं ।

^३बहुसुयं पज्जुवासेज्जा पुच्छेज्जतयविणिच्छयं ॥४४॥

इत्थं पायं च कायं च पणिहाय जिइंदिण ।

अल्लोणगुत्तो निसिण सुगासे गुरुणो मुणी ॥४५॥

न पप्पओ न पुरओ नेय किच्चाण पिट्ठओ ।

न य ऊरुं समासेज्जा चिट्ठेज्जा गुरणन्तिण ॥४६॥

अपुच्छिओ न भासेज्जा भासमाणस्स अन्तरा ।

पिट्ठिमंसं न पाणज्जा मायामोसं विवज्जण ॥४७॥

अप्पत्तिर्यं जेण मिया आसु कुप्पेज्ज वा परो ।

सत्यसो तं न भासेज्ज भासं अहियगामिणि ॥४८॥

दिट्ठं मिय असंदिद्धं पट्ठिपुण्ण वियंजियं ।

अयंपिरमणुच्चिगं भासं निसिर अत्तयं ॥४९॥

आयारपन्नत्तिधरं दिट्ठिवायमहिज्जग ।

^४वइविस्सलियं नच्चा न तं उवइसे मुणी ॥५०॥

नक्कत्तं सुमिणं जोगं निमित्तं मन्तमेसजं ।

गिहिणो तं न आइस्से भूयाहिगरण पयं ॥५१॥

अन्नदं पगडं ^१लयणं भणज्जा सयणासणं ।
 उच्चारभूमिसंपन्नं इत्थीपसुविवज्जयं ॥५२॥
 विवित्ता य भवे सेज्जा नारीणं न लवे कदं ।
 गिहिसंथवं न कुज्जा कुज्जा साहहिं संथवं ॥५३॥
 जहा कुकुडपोयस्स निच्चं कुललओ भयं ।
 एवं खु यंभयारिस्स इत्थीविग्गाहओ भयं ॥५४॥
 चित्तभित्तिं न निज्झाप नारिं वा सुअलकियं ।
 भक्खरं पिय द्ढुणं दिट्ठिं पडिसमादरे ॥५५॥
^२इत्थपायपडिच्छिन्नं कण्णनासविकप्पियं ।
 अवि ^३वाससइं नारिं यंभयारी विवज्जय ॥५६॥
 विनूसा इत्थिसंसग्गी ^४पणीयरत्तमोयणं ।
 नरस्सत्तगवेसिस्स विसं तालउडं जहा ॥५७॥
 अंगपच्चंगसंठाण चारुल्लवियपेहियं ।
 इत्थीणं तं न निज्झाप कामरागविबद्धुणं ॥५८॥
 विसएसु मणुत्तेसु ^५पेमं नाभिनिवेसए ।
 अणिच्चं ^६तेसिं विन्नाय परिणामं ^७पोगल्लाण य ॥५९॥
 पोगल्लाण परिणामं तेसिं नच्चा जहा तहा ।
 विणीयतण्हो विदरे ^८सीईभूएण अप्पणा ॥६०॥
 जाए सद्धाए निरुपंतो परियायट्ठाणमुत्तमं ।
 तमेव अणुपालेज्जा गुणे आयरियसम्मए ॥६१॥
 तवं चिमं संजमजोगयं च
 सज्झायजोगं च सया ^९अहिट्ठए ।

१ अ घ च लेण २ ख च पलिच्छिन्न ३ ख घ च वाससय
 ४ क घ च पणीय ५ च पेम्म ६ च तेसु ७ क पुगल्लाण य. ८
 च मीयभावेण ९ च अहिट्ठिए

सूरै व सेणाए समत्तमाउहे
 अलमप्पणो होइ अल परोसि । ६०॥
 सञ्जायसञ्जाणरयस्स ताइणो
 अपायमावस्स ^१तवे रयस्स ।
 विसुज्झई ^२अ से मल पुरेकढ
 समीरिय रुप्पमल व जोइणा ॥ ६१॥
 से तारिस दुन्खसहे जिइदिण
 सुएण जुत्ते अममे अकिचणे ।
 विरायई ^३कम्मचणम्मि अयणए
 फसिण भपुडावगमे व चन्दिमे ॥ ६२॥ त्ति वेमि
 ॥ अट्टम आयारप्पणिही अञ्जयण समत्त ॥

णवममज्झयणं-पढमो उद्देसओ

यभा व फोहा व मयप्पमाया
^४गुरुस्सगाए विणय न सिस्से ।
 सो चेए ऊ तस्स अभूइभावो
 फल व फीयस्स थहाय होइ ॥ १ ॥
 जे यावि ^५भद त्ति गुर निइत्ता
 डहरे इमे अप्पसुए त्ति नया ।
 हीलेंति मिच्छ पडिव जमाणा
 करंति आसायण ते गुरुण ॥ २ ॥
 पगाए भदा वि ^६भयति एगे
 डहरा वि य जे सुयजुद्धोववेया ।
 आयारमता गुणसुद्धियणा
 जे हीलिया सिहिरि भास कुज्जा ॥ ३ ॥

१ अ ताराखण २ रा ध च ३ मि ४ च कम्मचणसि ५ रा
 गुण्यगामे ६ क रा भदिति ६ रा इवति

જે યાવિ નાગ ડહર તિ નઘા
 આસાયણ સે ^૧અહિયાય હોઈ ।
 ઇવાયરિય પિ હુ હીલયતો
 નિયચ્છઈ જાઈપહ સુ મદે ॥ ૪ ॥
^૨આસીવિસો યાવિ પર સુરુઢો
 ફિં ^૩જીવનાસાઓ પર નુ કુજ્જા ।
 આયરિયપાયા પુણ અપ્પસન્ના
 અયોહિઆસાયણ નત્થિ મોક્ષો ॥ ૫ ॥
 જો પાવગ જલિયમવક્કમેજ્જા
 આસીવિસં ઘા વિ હુ કોવણ્ણા ।
 જો ઘા વિસં આયઈ ^૪જીવિયઢી
 ઇસોઘમાસાયણયા ગુરુણ ॥ ૬ ॥
 સિયા હુ સે ^૫પાવય નો ડહેજ્જા
 આસીવિસો ઘા કુવિઓ ન ભક્ષે ।
 સિયા વિસ હાલહલ ન મારે
 ન યાવિ મોક્ષો ગુરુહીલણ્ણા ॥ ૭ ॥
 જો પવ્વય સિરસા ^૬મેત્તુમિચ્છે
 સુત્ત ઘ સીહ પહિયોહણ્ણા ।
 જો ઘા દણ સત્તિઅગ્ગો પહાર
 ઇસોવમાસાયણયા ગુરુણ ॥ ૮ ॥
 સિયા હુ સીસેણ ગિરિં પિ મિંદે
 સિયા હુ સીહો કુવિઓ ન ભક્ષે ।
 સિયા ન મિંદેજ્જ ઘ સત્તિઅગ્ગ
 ન યાવિ મોક્ષો ગુરુહોલણ્ણા ॥ ૯ ॥

૧ ન અહિયાઈ ૨ ક આસિવિસા યાવિ ૩ ન જીવનાસાડ,
 ૪ જીવિયનાસા ૫ અ જીવમઢ ૬ ક ન પાવણ નો ડહિજ્જા ૬ ઘ ઘ
 મેત્તે

आयरियपाया पुण अप्पसत्ता

^१अवोहियासायण नत्थि मोन्खो ।

तम्हा अणावाहमुहाभिकंखी

गुरप्पसायाभिमुहो रमेज्जा ॥ १० ॥

जहाद्वियग्गी जलणं नमंते

नाणाहुईमंतपयाभिसित्तं ।

एवायरियं उवचिद्वपज्जा

अणंतनाणोधग्घो धि संतो ॥ ११ ॥

जस्संतिए धम्मपयाई सिन्हे

तस्संतिए ^२येणइयं पंडजे ।

सकारण सिरसा पंजलीओ

कायगिरा भो मणसा य निच्च ॥ १२ ॥

लज्जा दया संजम धंभचेरं

कल्लाणभागिस्स विसोद्धिठणं ।

जे मे गुरु ^३सययमणुसासयंति

ते हं गुरु सययं पूययामि ॥ १३ ॥

जहा निमंते तयणच्चिमाली

पमासई ^४केवलभारहं नु ।

एवायरिओ सुयसीलवुद्धिए

विरायई सुरमज्जे य इदो ॥ १४ ॥

जहा ससी कोमुइजोगजुत्ते

नम्पत्ततारागणपरिबुडप्पा ।

ये ^५सोहई विमले अन्ममुक्के

एय गणी सोहई भिम्भुमज्जे ॥ १५ ॥

महागरा आयरिया महेसी

समाहिजोगे सुयसीलदुद्धिण ।

सपाविडकामे अणुत्तराई

आराहण १तोसण धम्मकामी ॥ १६ ॥

सोच्चाण मेहाविमुभासियाई

सुस्सुसण आयरियप्पमत्तो ।

आराहइत्ताण गुणे अणेने

सो पावई सिद्धिमणुत्तर ॥ १७ ॥ त्ति वेमि ॥

॥ णवमअज्झयणस्स विणयत्तमाहीण पढमो उद्देसओ समत्तो ॥

णवमअज्झयणं वीओ उद्देसओ

मूलाओ खंधप्पमयो दुमस्स

सधाउ पच्छा समुयेंति साहा ।

साहप्पसाहा विरहंति पत्ता

१तओ य से पुण्ण फलं रसो य ॥ १ ॥

एव धम्मस्स विणओ मूलं परमो से मोक्खो ।

जेण किंत्ति सुय २सिग्घ निस्सेस चाभिगच्छइ ॥ २ ॥

जे य चंडे मिण थडे दुव्वाई ३नियडी सडे ।

बुज्झइ से अविणीयप्पा कट्टं सोयगय जहा ॥ ३ ॥

विणय पि जो उघाएण चोइओ कुप्पई नरो ।

दिव्य सो सिरिमेज्जन्ति ४दडेण पडिसेदण ॥ ४ ॥

तद्देव अविणीयप्पा उचवज्झा हया गया ।

दीसति दुहमेहता ५अभियोगमुघट्ठिया ॥ ५ ॥

तद्देव सुविणीयप्पा उचवज्झा हया गया ।

दीरति सुहमेहता ६इहिंठ पत्ता मद्दायसा ॥ ६ ॥

१ क रा य तोसइ २ अ ग च तओ से पुण्ण च फल रसा य ।

३ रा मय ४ क नियड ५ अ इहिंठपणा

तहेव अविणीयप्पा लोगंसि नरनारिओ ।
 दीसंति दुहमेहंता छाया ते विगलिंदिया ॥ ७ ॥
 दंडसत्थपरिजुणा^१ असम्मवयणेहिं य ।
 कलुणा^२ विवघ्नछंदा^३ पुप्पिवासापरीगया ॥ ८ ॥
 तहेव सुविणीयप्पा लोगंसि नरनारिओ ।
 दीसंति सुहमेहंता इहिं पत्ता महायसा ॥ ९ ॥
 तहेव अविणीयप्पा देवा जस्सा य गुज्झगा ।
 दीसति दुहमेहंता आभियोगमुचट्टिया ॥ १० ॥
 तहेव सुविणीयप्पा देवा जस्सा य गुज्झगा ।
 दीसंति सुहमेहंता इहिं पत्ता महायसा ॥ ११ ॥
 जे^४ आयरियउवज्जायाणं सुस्सुसाययणंकरा ।
 तेसि सिन्हा पयट्ठति जलसित्ता इव पायवा ॥ १२ ॥
 अप्पणट्ठा परट्ठा चा सिन्हा नेउणियाणि य ।
 गिहिणो उवभोगट्ठा इहलोगस्स कारणा ॥ १३ ॥
 जेण वंधं वद्धं घोरं परिवायं च वारुणं ।
 सिक्खमाणा नियच्छंति जुत्ता ते ललिंदिया ॥ १४ ॥
 ते पि तं गुरुं पूर्यंति तस्स सिप्पस्स कारणा ।
 सक्कारेति णमंसन्ति तुट्ठा निहेसवत्तिणो ॥ १५ ॥
 किं पुण जे सुयग्गाही अणन्तद्वियकामए ।
 आयरिया जं यए भिक्खु तग्गहा तं नाइवत्तए ॥ १६ ॥
 नीयं सेज्जं गहं टाण नीयं च^५ आसणाणि य ।
 नीयं च पाए वंदेज्जा नीयं कुज्जा य अंजलि ॥ १७ ॥
 संघट्टत्ता काएणं तद्वा उवट्ठिणामवि ।
 रामेह अवराहं मे वणज्ज न पुभो ति य ॥ १८ ॥

१ च परिजिण्ण २ स च विवग्गअया ३ स घ च पुप्पिवासाए
 परिगया ४ च आयरियउवज्जायाण ५ व किं पुणो जे, स घ, किं पुणं जे
 ६ स नीया व ७ अ असणाणि.

दुग्गओ वा ^१पओणं चोइओ वहई रद्धं ।
 एवं दुयुद्धि किच्चाणं वुत्तो वुत्तो पकुब्बइ ॥ १९ ॥
 आलघंते लवंते वा ^२न निसेज्जाए पडिस्सुणे ।
^३मोत्तूणं आसणं धीरो सुस्सुसाए पडिस्सुणे ॥ २० ॥
 काल छंदोवयारं च पडिलेहिताण ह्वेउहिं ।
^४तेहिं तेहिं उवाएहिं तं तं संपडिवायए ॥ २० ॥
 विचत्ती अविणोयस्स संपत्ती विणियस्स य ।
 जस्सेयं दुहओ नायं सिक्ख से अभिगच्छइ ॥ २१ ॥

जे यावि चण्डे ^५मइइडिगारवे

पिसुणे नरे साहस हीणपेसणे ।

अदिट्ठधम्मे विणए अकोविए

असधिभागी न हु तस्स मोक्खो ॥ २२ ॥

णिदेसवत्ती पुण जे गुरुणं

सुयत्थधम्मा विणयमि कोविया ।

तरिन्तु ते ओहमिणं दुरुत्तरं

खवित्तु कम्म गइमुत्तमं गय ॥ २३ ॥ त्ति वेमि ॥

णवमअज्झयणस्स विणयसमादोए विइओ उहेसगो समत्तो ।

॥ णवममज्झयणं तइओ उहेसओ ॥

आयरियमिमिवाहियग्गी

सुस्सुसमाणो पडिजागरिज्जा ।

आलोइयं इंगियमेव नच्चा

जो छन्दमाराइयई स पुज्जो ॥ १ ॥

१ अ पओणेण २ अ न निस्सेए, ख न निसिज्जाए; च न निस-
 ज्जाए ३ ॥ मोत्तूण, च मुत्तूण ४ अ क तेण तेन उवाएहिं; ख घ तेण
 तेण उवाएण ५ अ ख भयइद्धि

आयारमहा विणयं पउंजे

सुस्सुसमाणो परिगिञ्ज वक्कं ।

जहोपइदं अभिकरंमाणो

१ गुरुं तु नासाययई स पुज्जो ॥ २ ॥

२ राणिणस्तु विणयं पउंजे

इहरा वि य जे परियायजिह्वा ।

३ नीपत्तणे पट्टइ ४ सच्चवाई

ओघायथं पक्ककरे स पुज्जो ॥ ३ ॥

अन्नायउंछं ५ चरई विमुज्जं

जयणह्या समुपाणं च निच्चं ।

अल्लुयं नो परिदेवएज्जा

ल्लुं न ६ विकथयई स पुज्जो ॥ ४ ॥

संयारसैज्जासणमत्तपाणे

अप्पिच्छया अइलामे वि संते ।

जो ७ एवमप्पाणमितोसएज्जा

संतोसपाह्वरए स पुज्जो ॥ ५ ॥

सका सहेउं ८ आसाइ कंटया

अओमया उच्छहया नरेणं ।

अणासए जो उ सहेज्ज कंटए

वईमए कण्णसरे स पुज्जो ॥ ६ ॥

मुहुत्तेहुकरा ९ उ हवन्ति कंटया

अओमया ते वि तओ १० सुउद्धरा ।

१ गुरुं तु नासाययई २ अ रायणाएमु; क ख घ रायणिणमु.
३ अ प गियट्ठे, क ग नियत्तणे ४ अ घ सच्चवाइ. ५ अ चरए
६ अ विकथयई, घ च विकट्ठयई ७ अ अप्पाणममि ८ क च आमाए;
आसाय, ९ च इ १० अ रा मुहुद्धरा.

वायादुरुत्ताणि दुरुद्धराणि
 १ वेराणुबंघीणि १महम्मयाणि ॥ ७ ॥
 समावयंता वयणाभिघाया
 कण्णं गया २दुम्मणियं जणंति ।
 धम्मो त्ति किच्चा परम्मगसूरे
 जिइंदिए जो ३सहई स पुज्जो ॥ ८ ॥
 अवण्णधायं च परंमुहस्स
 पच्चक्खभो पडिणीयं च भासं ।
 ओहारिणि अप्पियकारिणि च
 भासं न भात्तेज्ज सया स पुज्जो ॥ ९ ॥
 अलोलुप ४अक्कुहए अमाई
 अपिसुणे यावि अदीणवित्ती ।
 नो भावए नो वि य भावियप्पा
 अकोउहह्ले य सया स पुज्जो ॥ १० ॥
 गुणेहि साह, ५अगुणेहिऽसाह
 ६गिण्हाहि साहगुण मुञ्चऽसाह ।
 ७वियाणिया अप्पगमप्पएणं
 जो रागदोसेहिं समो स पुज्जो ॥ ११ ॥
 तहेय उहरं च महल्लुगं चा
 इत्थी पुमं पण्वइयं गिहिं वा ।
 नो हीलए नो वि य यिसएज्जा
 थंभं च कोहं च चए स पुज्जो ॥ १२ ॥
 जे माणिया सययं माणयंति
 ८जत्तेण कप्पं च निवेसयंति ।

१ स महम्मयाणि २ च दुम्मणय ३ स सहए. ४ क स घ च
 अकुहए ५ स अगुणे असाह ६ स गिण्हाह. ७ च वियाणइ. ८ थ
 युत्तेण कण्ण.

ते माणए माणरिहे तवस्सो

जिइंदिए सच्चरण स पुज्जो ॥११॥

तेसि गुरूणं गुणसागराणं

सोच्चाण मेहावि सुभासियाइं

चरे मुणो पंचरण तिगुत्तो

चउत्तसायायगए स पुज्जो ॥१२॥

गुरुमिह सययं पडियरिय मुणी

^१जिणययनिउणे अभिगमकुसले ।

धुणिय रयमलं पुरेफडं

भासुरमडलं गइं गय ॥१५॥ त्ति वेमि ॥

॥ णयमअज्ञायणस्स विणयसमाहीए तइओ उदेसओ समत्तो ॥

णयमअज्ञायणं-चउत्थो उदेसओ.

सुयं मे आउसं तेणं भगवया एयमस्सयायं । इह खलु
थेरेहिं भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा पणत्ता ॥१॥

कयरे खलु ते थेरेहिं भगवंतेहिं चत्तारि विणयसमाहि-
ट्ठाणा पणत्ता ? ॥ २ ॥

इमे खलु ते थेरेहिं भगवंतेहिं चत्तारि विणयसमाहि-
ट्ठाणा पणत्ता । तं जहा । विणयसमाही, सुयसमाही, तथ-
समाही, आयारसमाही ॥३॥

विणए सुए तवे य आयारे ^१णिच्च पंदिया ।

अमिरामयंति अप्पाणं जे ^२भवंति जिइंदिया ॥४॥

^३चउत्थिहा खलु विणयसमाही भवइ । तं जहा । अगु-
सासिज्जन्तो सुस्सुसइ, सम्मं संपडिवज्जइ, ^४वेयमाराइयइ,

१ क स जिणययनिउणे. २ अ क १ च णित्त्व ३ अ इवति;

४ ख चउत्थिहे खलु. ५ क ख च वेयमाराइइ.

न य भवइ अत्तसंपग्गहिण चउत्थं पयं भवइ । भवइ य ^१एत्थ सिलोगो ॥५॥

पेहेइ हियाणुसासणं सुस्सइ तं च पुणो अहिट्ठण ।

न य माणमण्ण भज्जइ विणयसमाहो आययट्ठिण ॥६॥

चउट्ठिहा खलु सुयसमाही भवइ । तं जहा । सुयं मे भविस्सइ त्ति ^२अज्झाइयव्वं भवइ, एगग्गचित्तो भविस्सामि त्ति ^२अज्झाइयव्वं भवइ, अण्णाणं ठावइस्सामि त्ति ^२अज्झाइयव्वं भवइ, ठिओ परं ठावइस्सामि त्ति ^२अज्झाइयव्वं भवइ चउत्थ पयं भवइ । भवइ य एत्थ सिलोगो ॥७॥

नाणमेगग्गचित्तो य ठिओ ठावयई परं ।

सुयाणि य अहिज्जित्ता रओ सुयसमाहिण ॥८॥

चउट्ठिहा खलु तथसमाही भवइ । तं जहा । नो इह-लोगट्ठयाए तथमहिट्ठेज्जा, नो परलोगट्ठयाए तथमहिट्ठेज्जा, नो कित्तिवण्णसइसिलोगट्ठयाए तथमहिट्ठेज्जा, ^३नघत्थ निज्जर-ट्ठयाए तथमहिट्ठेज्जा चउत्थं पयं भवइ । भवइ य ^४एत्थ सिलोगो ॥ ९ ॥

धिविहगुणतयोरए य निच्छं

भवइ निरासए निज्जरट्ठिण ।

तवसा धुणइ पुराणपावग

^५जुतो सया ^६तवसमाहिण ॥१०॥

चउट्ठिहा खलु आयारसमाही भवइ, तं जहा । नो इहलोगट्ठयाए आयारमहिट्ठेज्जा, नो परलोगट्ठयाए आयार-महिट्ठेज्जा, नो कित्तिवण्णसइसिलोगट्ठयाए आयारमहिट्ठेज्जा, नघत्थ ^७आरहन्तेहिं हेऊहिं आयारमहिट्ठेज्जा चउत्थं पयं भवइ । भवइ य एत्थ सिलोगो ॥११॥

१ क ख इत्य २ ख अज्झाइयव्वं ३ ख नघत्थ ण ४ अ ख घ इत्य ५ अ क ख जुतो य सया. ६ अ क तवसमाहीए ७ ख च आरहंतिएहिं, ॥ आरहिंतेहिं

जिणवयणरए ^१अत्तिणिणे

पडिपुण्णाययमाययड्ढिए ^२ ।

आयारसमाहिसंबुडे

भवइ य दंते भावसंघए ॥१२॥

^३अमिगम चउरो समाहिओ

सुचिसुद्धो सुसमाहियप्पओ ।

विउलहियसुहायहं पुणो

कुच्चइ सो पयस्सेममप्पओ ॥१३॥

जाईमरणाउ मुच्चई

^४इत्यत्थं च चयाइ सब्बसो ।

सिद्धे वा भवइ सासए

देवो वा अप्परए महिड्ढिए ॥१४॥ सि वेमि॥

॥ णयमं विणयसमाही अञ्जयण समत्तं ॥

॥ दसमं अञ्जयणं ॥

^५निक्खम्ममाणाय युद्धवणे

णिच्चं चित्तसमाहिओ हवेज्जा ।

इत्थीण वसं न यावि गच्छे

यंतं नो ^६पडियायइ जे स भिक्खू ॥१॥

पुढविं न खणे न राणावए

सीउदगं न पिणं न पियावए ।

अगणिसत्थं जहा सुनिसियं

तं न जले न जलावए जे स भिक्खू ॥२॥

१ अ ख घ अत्तिणिणे २ च आवयदए ३ ख अमिगम
चउरो सुसमाहिओ ४ ख इत्यत्थं चयइ ॥ क ॥ घ इत्यत्थं च चयइ.
५ ख घ ञ निक्खम्ममाणाइ ६ ख च पडियावियइ

अनिलेण ^१न विण न वियावण
 हरियाणि न छिन्दे न छिन्दावण ।
 पोयाणि सया विवज्जयन्तो
 सच्चित्तं ^२नाद्धारण जे स भिक्खू ॥ १ ॥
 घट्ठणं तसयावणण होइ
^३पुद्वीतणकट्टनिस्सियाण ।
 तम्हा उहसियं न भुंजे
 नो वि पण न पयाउण जे स भिक्खू ॥४॥
^४रोहपनापपुत्तपयणे
^५भण्णसमे मग्गेज्ज छण्णि काण ।
 पथ य फाले मदव्ययाइ
 पथासवमंयरण जे स भिक्खू ॥२॥
 घत्तारि पमे सया कमाण
 धुपजोगी य हवेज्ज पुदययणे ।
 भट्ठणे निज्जायभवयण
 गिट्ठिजोगं परियज्जण जे स भिक्खू ॥ ६ ॥
 सम्महिट्ठी मया भमूटे
 मतिथ हु नाणे तथे मंजमे य ।
 तज्जना धुजइ पुराणपापमं
 मणययकायसुमंघुटे जे स भिक्खू ॥ ७ ॥
 तट्ठेय भग्नं पापमं या
 विविटं ग्याइम ग्याइमं लभित्ता ।
^६होही भट्ठो सुण परे या
 मं न निहे न निहाउण जे स भिक्खू ॥८॥
 तट्ठेय भग्नं पापमं या
 विविटं ग्याइमग्याइमं लभित्ता ।

१ अ व य, न वीण, न वीज्जका २ न ग्हाण ३ अ व य
 व पुद्विण्ण ४ ॥ रोह प जय- य होइज्जय- ५ अ व य व
 भण्णमे ६ व वीज्जका ७ ३ व होइ भट्ठो ना पो वा.

छंदिय साहम्मियाण भुंजे

भोच्चा सज्जायण य जे स भिन्खू ॥ ९ ॥

न य बुग्गहिय कहं कदिज्जा

१ न य कुप्पे निहुइदिण पसंते ।

संजमधुयजोगजुत्ते

उयसंते अविहेडण जे स भिन्खू ॥१०॥

जो सहइ १हु गामकण्टण

अकोसपहारतज्जणामो य ।

भयमेरवसइ सप्पहासे

समसुहदुस्ससहे य जे स भिन्खू ॥११॥

पडिमं पडिचज्जिया मसाणे

नो १भाण भयमेरवाइं दिस्स ।

यिविहुणतयोरण य निरुच्चं

न सरोर घामिकंणइ जे स भिन्खू ॥१२॥

असइं योसहुचत्तदेहे

अनकुट्टे व हण व लूसिण वा ।

पुढयित्तमे मुणी हवेज्जा

अनियाणे ३अकोउहहे य जे स भिन्खू ॥१३॥

अभिभूय काएण परीसहाइं

समुद्धरे ताइपहाउ अप्परं ।

विइत्तु जाईमरण ४महम्मयं

तवे रण ५सामणिण जे स भिन्खू ॥ १४ ॥

हत्थसंजण पायसजण

वायसंजण संजइदिण ।

अज्ज्ञप्परण सुसमाहियप्पा

सुत्तयं च वियाणइ जे स भिन्खू ॥१५॥

उयद्धिम्मि अमुच्छिण्ण अग्निद्वे
 अघायउच्छं ^१पुलनिप्पुलाण्ण ।
^२कयचिक्कयसच्चिद्धिओ विरए
 सज्यमंगावगए य जे स भिक्कू ॥१६॥
^३अलोले भिक्कू न रमेसु गिंइ
 उंछं चरे जीविय नाभिकद्धो ।
 इद्धि च सफारण पूयणं च
 चए टियप्पा ^४अणिद्वे जे स भिक्कू ॥१७॥
 न परं पएज्जासि थयं कुम्भीले
^५जेणओ कुप्पेज्ज न तं पएज्जा ।
 जाणिय पसेय पुण्णपाय
 अत्ताणं न ममुण्णमे जे स भिक्कू ॥१८॥
 न जाहमत्ते न य रुयमत्ते
 न लाममत्ते न सुएण मत्ते ।
 मयाणि सज्याणि दियज्जयंतो
 धम्मग्गहाणरए थ जे ॥ भिक्कू ॥१९॥
 पयेएए ^६धज्जययं मदानुणी
 धम्मं टिओ टाज्जयं परं पि ।
 निक्कम्म थज्जेज्ज वृसील्लिद्धं
 न यापि ^७दाभंहुदए जे ॥ भिक्कू ॥२०॥
 मं देहपायं अमुहं थगामयं
 मया एए निल्लहिण्हियण्ण ।
 छिदिण्ण ^८जाहमएण्ण थंघण
 उवेह भिक्कू अपुत्तागधं गहं ॥२१॥ ति वेमि ।
 ॥ सभिक्कू अज्झयणं दग्गं ममं ॥

१ अ पुनःपुनः, २ पुनःपुनः, ३ व स य गहिं-
 ओपा, ४ अ व अणे-रे, ५ अ अणे-रे, ६ य जेणओ पुनः,
 ७ स थ अमए, ८ य दग्गपु, ९ म दाएण्ण

(रइवका चूलिया पढमा.)

रइ खलु भो पज्जदणं उप्पन्नदुक्खेणं संजमे अरइ-
समावन्नचित्तेणं ओह्माणुप्पेहिणा अणोह्माइणं चेव हयरस्सि-
गयंकुत्तपोयपडागारभूयाइ^१ इमाइं अट्टारस्स ठाणाइं सम्मं
संपडिलेहिय्याइं भयन्ति तं जहा ।

हं भो दुस्समाय दुप्पजीवी ॥ १ ॥

लहुस्सगा^२ इत्तरिया गिहीणं कामभोगा ॥२॥

मुज्जो य^३ साययहुला मणुस्सा ॥३॥

^४इमं य मे दुस्स न चिरकालोयहाइं मयिस्सइ ॥४॥

ओमज्जणपुरकारे ॥ ५ ॥

यत्तस्स य^५ पडियाइयणं गिहीण ॥ ६ ॥

अहरगाइवासोयसंपया ॥ ७ ॥

दुल्लमे खलु भो गिहीणं धम्मे गिहिवासमज्जे वसंतानं ॥८॥

^६आयंके से वहाय होइ ॥ ९ ॥

संकप्पे से वहाय होइ ॥ १० ॥

सोयंकेसे^७ गिहिवासे निदग्गंकेसे परियाय ॥११॥

यंघे^८ गिहिवासं मोन्त्ते परियाय ॥१२॥

सायज्जे^९ गिहिवासे अणवज्जे परियाय ॥१३॥

यहुसाहारणा गिहीणं कामभोगा ॥१४॥

पत्तेय पुण्णपायं ॥१५॥

अणिच्चे खलु भो मणुयाण जीविण कुसग्गज्जविदु-
चंचले ॥ १६ ॥

१ य पडागाभूयाइ. २ य इत्तरिया, य इत्तरिआ ३ य
साययहुला ४ य इमे इमे दुस्से, य च इमे अ मे ५ य पडिआवयण,
य पडिआवयण, च पुत्तके 'गिहीण' इति न दृश्यते ६ य अ आयको
७ य गिहिवासे ८ च निरवज्ज

यहुं च खलु पाथं कम्म पगडं ॥ १७ ॥

पावाणं च खलु भो कडाणं कम्मार्जं पुब्बि दुच्चि-
ण्णाणं ^१दुप्पडिक्कंताणं ^२वेयइत्ता मोफखो गत्थि अवेयइत्ता
तवसा वा झोसइत्ता अट्टारसमं पयं भवइ ॥ १८ ॥ भवइ य
^३एत्थ सिलोगो ।

जया य चयई धम्मं अणज्जो भोगकारणा ।

से तत्थ मुच्छिण्णं चाले आयई नाववुज्झइ ॥ १ ॥

जया ओद्दाविओ होइ इंदो वा पडिओ छमं ।

सज्जधम्मपरिण्णमट्टो स पच्छा परितप्पइ ॥ २ ॥

जया य वंदिमो होइ पच्छा होइ अवंदिमो ।

देवया य ^४इच्छुया ठाणा स पच्छा परितप्पइ ॥ ३ ॥

जया य पूरमो होइ पच्छा होइ अपूरमो ।

राया य रज्जपन्मट्टो स पच्छा परितप्पइ ॥ ४ ॥

जया य माणिमो होइ पच्छा होइ अमाणिमो ।

^५सेट्ठि ध्व कन्वडे यूडो स पच्छा परितप्पइ ॥ ५ ॥

जया य थेरओ होइ समइकंतजोव्वणो ।

मच्छो ध्व गलं गिलित्ता स पच्छा परितप्पइ ॥ ६ ॥

जया य ^६कुक्कुटंयस्स ^७कुत्तत्तीहि ^८विहम्मइ ।

हत्थी य यंधणे यद्धो स पच्छा परितप्पइ ॥ ७ ॥

पुत्तदारपरिकिण्णो ^९मोहसंताणसंतओ ।

पंकोसओ जहा नागो स पच्छा परितप्पइ ॥ ८ ॥

अज्ज याहं गणी होतो भावियप्पा यदुत्सुओ ।

जइ हं रभंतो परियाणं सामण्णे त्रिणदेसिण ॥ ९ ॥

देयलोगसमाणो उ परियाओ महेसिणं ।

रयाणं, अरयाणं च ^{१०}मदानरयसारिमो ॥ १० ॥

१ य दुप्पडिक्कंताणं २ य य वेयइत्ता ३ य, य, इय ४ य य
पुत्ता ५ य तिदि ध्व, ■ सेट्ठा य ६ य कुक्कुटंयस्स ७ य कुत्तत्तीहि;
कुत्तत्तीहि ८ य य विहम्मइ ९ य, परिकिण्णो, य य १० महानिरयणाणियो.

अमरोचमं जाणिय सोत्तमुत्तमं
 रयाण ^१परियाय, तहारयाणं ।
 निरयोचमं जाणिय दुस्समुत्तमं
 रमेज्ज तम्हा ^२परियाय पंढिष ॥ ११ ॥
 धम्माउ भट्ठं ^३सिरिओ अवेयं
 जन्नग्गिविज्झायमिवप्पसेयं ।
 हीलंति णं दुव्विहियं कुसीला
 दादुट्ठिय घोरयिसं घ नागं ॥ १२ ॥
 इहेवधम्मो अयसो अकित्ती
 दुप्पामघेज्जं च पिहुज्जणम्मि ।
 चुपस्स धम्माओ अहम्मसेयिणो
 संभिन्नचित्तस्स य हेइओ गई ॥ १३ ॥
 भुंजितु भोगाइ पसज्ज च्येसा
 तदाविहं फट्ठु असंजमं यहु ।
 गई च गच्छे अणभिज्झियं दुहं
 बोही य से नो सुलभा पुणोपुणो ॥ १४ ॥
 इमस्स घा नेरइयस्स जंतुणो
 दुहोयणोयस्स किलेसवत्तिणो ।
 पलिओचमं त्रिज्जइ सागरोचमं
 किमंग पुण मज्झ इमं मणोदुहे ॥ १५ ॥
 न मे चिर दुस्समिणं भविस्सइ
 असासया भोगपिवास जंतुणो ।
^४न चे सरीरेण ^५इमेणवेस्सइ
 अवेस्सई जीवियपज्जवेण मे ॥ १६ ॥

१ रा घ परियाइ, च परिआइ ३ रा घ सिरिओ अवेयं ४ स्त च,
 न मे सरीरेण इमेण विस्सई अविस्सई ५ घ इमेणवेस्सई अवस्सई.

१जस्सेवमप्पा उ हवेज्ज निच्छिओ
चपज्ज देहं न उ घम्मसासणं ।

तं तारिसं नो पयलेन्ति इन्द्रिया
उवेन्तवाया च सुदंसणं गिरि ॥ १७ ॥

इच्छेव संपस्सिय बुद्धिमं नरो
आयं उवायं विविहं वियाणिया ।

काएण घाया अदु माणसेणं
तिगुत्तिगुत्तो जिणवयणमहिज्झासि ॥ १८ ॥

॥ त्ति वेमि ॥

॥ रथक्का पढमा चूलिया समत्ता ॥

वीया चूलिया

चूलियं तु पयस्सामि सुयं केवलिभासियं ।

जं सुणित्तु सपुण्णाणं घम्मे २उप्पज्जप मई ॥ १ ॥

अणुसोयपट्ठिष बहुजणम्मि पडिसोययद्धलफ्फेणं ।

पडिसोयमेय अप्पा दायवो होउकामेणं ॥ २ ॥

अणुसोयसुद्धो लोगो, पडिसोओ आसयो सुयिद्वियाणं ।

अणुसोओ संसारो, पडिसोओ तस्स उसारो ॥ ३ ॥

तम्हा आयाएपरफ्फमेण संवरममाद्वियल्लेणं ।

चरिया गुणा य नियमा य होति माहणं दद्वया ॥४॥

अणिप्पयवासो समुयाणचरिया

अप्रायउच्छं परिक्रिया य ।

अप्पोयहो कल्लवियज्जणा य

विहारचरिया इस्सिणं यस्सया ॥ ५ ॥

३आएण्णओमाणवियज्जणा य

ओसअदिहादउमत्तापाणे ।

संसकपेण चरेज्ज भिक्खू

नञ्जायमंसद उरं जपज्जा ॥ ६ ॥

१ न य ज्ञानेव भाग उ हविज्ज निच्छिओ १ न उणज्जा.

१ न भादलोमाण

अमज्जमंसासि अमच्छरीया

अभिक्षणं ^१निव्विगईगया य ।

अभिक्षणं काउस्सग्गकारी

सज्झायजोगे पयओ हवेज्जा ॥ ७ ॥

न पडिन्नवेज्जा सयणासणाई

^२सेज्जं निसेज्जं तह भत्तपाणं ।

गामे कुले वा नगरे च देसे

ममत्तभावं न कहिंचि कुज्जा ॥ ८ ॥

गिहीणो येयाघडियं न कुज्जा

अभिघायणं थंदण पूयणं वा ।

असंकिलिट्ठेहिं समं घसेज्जा

मुणी धरित्तस्स जथो न हाणी ॥ ९ ॥

^३न या लमेज्जा निउणं सहायं

गुणादियं वा गुणओ समं वा ।

एको वि पाचाई विवज्जयंतो

विहरेज्ज कामेसु असज्जमाणो ॥ १० ॥

संवच्छरं चावि परं पमाणं

वीयं च पासं न तहिं घसेज्जा ।

सुत्तस्स मग्गेण घरेज्ज भिक्खू

सुत्तस्स अत्थो जह आणवेइ ॥ ११ ॥

जो पुट्ठवरत्तावरत्तकाले

^४संपेहई अप्पगमप्पणं ।

किं मे कढं किं च मे किंचसेसं

किं संकणिज्जं न समायरामि ॥ १२ ॥

किं मे परो पासइ किं च अप्पा

किं ^५चाहं रालियं न विवज्जयामि ।

१ च निव्विगड गया. २ ख घ मिज्ज निसिज्ज. ३ ख घ. न आलमिच्चा. ४ ख. सपिकराई अप्पयमप्पण. ५ ॥ किं चाह.

इच्चेव सम्म अणुपासमाणो

अणागय नो पडिवध कुज्जा ॥ १३ ॥

जत्थेव पासे ^१कइ दुप्पउत्त

काएण वाया अदु माणसेण ।

तत्थेव धीरो ^२पडिसाहरेज्जा

आइण्णो खिप्पमिव कखलीण ॥ १४ ॥

जस्सेरिसा जोग जिइदियस्स

धिईमओ स^३पुरिसस्स निव्व ।

तमाहु लोए पडिवुज्जजीवी

सो जीवई सज्जमजीविण^४ ॥ १५ ॥

अप्पा हु खलु सयय रक्खियव्वो

सव्वियदिण्हिं सुसमाहिण्हिं ।

अरक्खिओ जाइपह उवेइ

सुरक्खिओ सव्वदुहाण मुच्चइ ॥ १६ ॥ सि वेमि

॥ यीया चूलिया समसा ॥

सेज्जभय गणहर जिणपडिमादसणेण पडिवुद्ध ।

मणगपियर च दसकालियस्स निज्जूहग धवे ॥ १ ॥

मणग पडुच्च सेज्जभयेण निज्जूहिया दसज्जयणा ।

वेयालिये य ठविया तम्हा दसकालिय नाम ॥ २ ॥

छहि मासेहि अहीय अज्जयणमिण तु अज्जमणणेण ।

छम्मासा परियाओ अह कालगओ समाहीए ॥ ३ ॥

आणदमसुवाय काही सेज्जभया तहिं थेरा ।

जसमइस्स य पुच्छा कहणा य वियालणा सघे ॥ ४ ॥

तुम्हारिसा गणपह मोहपिसाण्हिं जइ छलिज्जति ।

ता मणसु तुम चिय धीर धीरिमा क समुहियउ ॥ ५ ॥

इइयाइ गणहरेहिं चुइसपुग्गाइ चारसगाइ ।

दसकालियरयण पुण समुद्धय जेण तस्स नमो ॥ ६ ॥

सामाइयअणुक्रमओ वण्णेउं विगयपोरिसीए उं ।
 निज्जूढं किर सेज्जंभवेण दसकालियं तेण ॥ १२ ॥
 जेण च जं च पडुच्चा जत्तो आवंति जह य ते ठविया ।
 सो तं च तओ ताणि य तहा य कमसो कहेयव्वं ॥ १३ ॥
 सेज्जंभवं गणहरं जिणपडिमादंसणेण पडिवुद्धं ।
 मणगपियरं दसकालियस्स निज्जूढं वंदे ॥ १४ ॥ दारं ॥
 मणगं पडुच्चा सेज्जंभवेण निज्जूहिया दसज्झयणा ।
 वेयालियाए ठविया तग्हा दसकालियं नाम ॥ १५ ॥ दारं ॥
 आयप्पवायपुब्बा निव्वूढा होइ धम्मपण्णसी ।
 कम्मप्पवायपुब्बा पिंडस्स उ एसणा तिविहा ॥ १६ ॥
 सव्वप्पवायपुब्बा निव्वूढा होइ वक्कसुद्धी उ ।
 अवसेसा निव्वूढा नयमस्स उ तइयवत्थूओ ॥ १७ ॥
 विइओ वि य आपसो गणिपिडगाओ दुवालसंगाओ ।
 ययं किर निव्वूढं मणगस्स अणुगहट्ठाए ॥ १८ ॥
 दुमपुप्फिआइया खलु दस अज्झयणा सभिकखुयं जाव ।
 अहिगारे वि य एत्तो वोळ्ळं पत्तेयमेक्केके ॥ १९ ॥ दारं ॥
 पढमे धम्मपसंसा सो य इहेव जिणसासणंमि त्ति ।
 विइए घिइए सक्का काठं जे एस धम्मो त्ति ॥ २० ॥
 तइए आयारकहाउ खुट्टिया आयसंजमोवाओ ।
 तह जीयसंजमो वि य होइ चउत्थमि अज्झयणे ॥ २१ ॥
 भिक्खविसोहो तवसंजमस्स गुणकारिया उ पंचमए ।
 छट्ठे आयारकहा महई जोगा महयणस्स ॥ २२ ॥
 वयणविभत्ती पुण सत्तमंमि पणिहाणमट्ठमे भणियं ।
 णयमे विणओ दसमे समाणियं एस भियन्तु त्ति ॥ २३ ॥
 दो अज्झयणा चूलिय चिसीययंते थिरीकरणमेणं ।
 विइए विविच्चरिया असीयणगुणादरेगफला ॥ २४ ॥
 दसकालियस्स एसो पिंडत्थो वण्णिओ समासेणं ।

पत्तो एक्केनकं पुण अज्झयण किच्चइस्सामि ॥२५॥
 पढमज्झयणं दुमपुप्फियं ति चत्तारि तस्स दाराइं ।
 वण्णेउचक्रमाई धम्मपसंसाइ अहिगारो ॥२६॥
 ओहो जं सामण्णं सुयाभिहाणं चउब्बिहं तं च ।
 अज्झयणं अज्झीणं आय ज्झवणा य पत्तेयं ॥ २७ ॥
 नामाइचउब्बेयं वण्णेऊणं सुयानुसारेणं ।
 दुमपुप्फिय आओज्जा चउसुं पि कमेण भावेसु ॥२८॥
 अज्झप्पस्साणयणं कम्मणं अवचओ उयच्चिआणं ।
 अणुयचओ य नयाणं तम्हा अत्तयणमिच्छति ॥२९॥
 अहिगम्मंतो अत्था इमेण अहिगं च नयणमिच्छंति ।
 अहिग च साहु गच्छइ तम्हा अज्झयणमिच्छंति ॥३०॥
 जइ दीया दीयसयं पइप्पई सो य दिप्पई दीयो ।
 दीयसमा आयरिया डिप्पंति परं च दीयंति ॥ ३१ ॥
 नाणस्स वंसणस्स वि चरणस्स य जेण आगमो होइ ।
 सो होइ भावआओ आओ लाहो ति एगट्ठा ॥३२॥
 अट्ठयिहं कम्मरयं पोराणं जं एवेइ ओगेहिं ।
 एयं भावज्झयणं नेयय्वं आणुपुट्ठीय ॥३३॥
 णामदुमो ठवणदुमो दव्यदुमो चेव होइ भावदुमो ।
 एमेय य पुप्फस्स वि चउब्बिहो होइ निन्नेयो ॥३४॥
 दुमा य पायया रुन्ना अगमा विडिमा तरु ।
 कुहा महीरहा वच्छा रोवगा रुंजगा वि य ॥ ३५ ॥
 पुप्फाणि य कुसुमाणि य कुलाणि तद्देव होंति पत्तघाणि ।
 सुमणाणि य सुदुमाणि य पुप्फाणि य होंति एगट्ठा ॥३६॥
 दुमपुप्फिया य आहारएसणा गोयरे तथा उंछा ।
 मेस जलूगा सप्पे वणज्झइ इसु गोलपुसुदय ॥३७॥
 कथइ पुच्छइ सीसो कहिंचिऽपुट्ठा कदंति आयरिया ।
 सीसाणं तु हियट्ठं विपुलतराणं तु पुच्छाण ॥ ३८ ॥

नामं ठवणा धम्मो दब्बधम्मो य भावधम्मो य ।
 एणसि नाणत्तं बुच्छामि अहाणुपुव्वीण ॥३९॥
 दब्बं च अत्थिकायप्पयारधम्मो य भावधम्मो य
 दब्बस्स पज्जवा जे ते धम्मा तस्स दब्बस्स ॥ ४० ॥
 धम्मत्थिकायधम्मो पयारधम्मो य विसयधम्मो य ।
 लोइय कुप्पावयणिय लोगुत्तर, लोगऽणेगविहो ॥४१॥
 गम्मपसुदेसरज्जे पुरवरगामगणगोठिराईण ।
 सावज्जो उ कुत्तिथियधम्मो न जिणेहि उ पसत्थो ॥४२॥
 दुविहो लोगुत्तरिओ सुअधम्मो खलु चरित्तधम्मो अ ।
 सुयधम्मो सज्झाओ चरित्तधम्मो समणधम्मो ॥ ४३ ॥
 दब्बे भावे वि अ मंगलाई दब्बम्मि पुण्णकलसाई ।
 धम्मो उ भावमंगलमेत्तो सिद्धिं सि काऊण ॥४४॥
 हिंसाण पडिववओ होइ अहिंसा चउव्विहा सा उ ।
 दब्बे भावे य तद्वा अहिंसऽज्जोघाइवाओत्ति ॥४५॥
 पुढविदगअगणिमारुयधणस्सईवित्थिउपणिदिअज्जीये ।
 पेहोपेहपमज्जणपरिठवणमणोयई काण ॥ ४६ ॥
 अणसणमूणोअरिआ वित्तीसेखेयणं रसचाओ ।
 कायकिलेसो सलीणया य धउओ तयो होइ ॥४७॥
 पायट्ठित्तं विणओ वेयावच्चं तहेव सज्झाओ ।
 ज्ञाणं उस्सग्गोवि य अर्म्मितरओ तवो होइ ॥ ४८ ॥
 जिणवयणं सिद्धं चेय भण्णई कत्थई उदाहरणं ।
 आसज्ज उ सोयार हेऊ वि कहिंचि भण्णेज्जा ॥४९॥
 कत्थइ पंचाययवं दसहा या सव्वहा न पडिसिद्धं ।
 न य पुण सव्व भण्णइ हदी सवियारमकरायं ॥५०॥
 तत्थाहरणं दुचिहं चउव्विह होइ एकमेकं उ ।
 हेऊ चउव्विहो खलु तेण हु साहिज्जण अत्थो ॥५१॥
 नाय आहरणं ति य दिहंतोवम निदरिसण चेय ।

एगट्ठं तं दुविहं चउव्विहं चेव नायव्वं ॥५२॥
 चरियं य कप्पियं वा दुविहं तत्तो चउव्विहेक्केयं ।
 आहरणे तदेसे तदोसे चेवुवन्नासे ॥५३॥

चउहा सल्लु आहरणं होइ अवाओ उवाय उयणा य ।
 तइ य पडुप्पन्नविणासमेव पढमं चउविकप्प ॥५४॥

दव्वावाए दोन्नि उ वाणियगा मायरो घणनिमित्तं ।
 एहपरिणयकमेस्स ददंमि मल्लेण निब्बेओ ॥५५॥

ऐत्तंमि अघक्रमणं दसारवग्गस्स होइ अवरेणं ।
 दीपायणो य काले भावे मंडुक्किआखमओ ॥५६॥

सिक्खगमसिक्खगाणं सवेगधिरट्ठयाइ वीणहं पि ।
 दव्वाइया एव दंसिज्जंते अवायाओ ॥ ५७ ॥

एवियं कारणगहियं विगिंचिअव्वमसिवाइऐत्तं च ।
 यारसाहि एस्स कालो कोहाइयिवेग भावमि ॥ ५८ ॥

दव्वाविएहि णिच्चो एगंतेणेव जेसि अप्पा उ ।
 होइ अभायो तेसि सुहदुहसंसारमोक्खाणं ॥ ५९ ॥

सुहदुक्खसंपभोगो न विज्जई निच्चयायपक्खमि ।
 एगंतुल्लेअमि य सुहदुक्खविगप्पणमजुसं ॥ ६० ॥

अवाओत्ति गरं ।

एमेव चउविगप्पो होइ उवाओ वि तत्थ दव्वमि ।
 घाउव्वाओ पढमो मंगलकुलएहि खित्तं तु ॥ ६१ ॥

कालो य नालियाइहि होई भावंमि पढिओ अमओ ।
 चोरस्स कए नट्ठि चट्ठकुमारिं परिकहेइ ॥ ६२ ॥

एवं तु इहं आया पच्चम्भं अणुवल्लभमाणो वि ।
 सुहदुक्खमाइएहि गिज्झइ हेज्झइ अत्थि ति ॥ ६३ ॥

जइ यऽस्साओ हत्थि गामा नगरं तु पाउसा सरयं ।
 ओदइयाउ उवसमं संकंती देवदत्तस्स ॥ ६४ ॥

एवं सउ जीवस्स वि दव्वाइसंकमं पडुच्चा उ ।

अत्थिच्चं साहिज्जइ पच्चवखेण परोक्ख पि ॥ ६५ ॥
 (एव सउ जीवस्स वि परिणामो साहिज्जइ परोक्खे वि
 इत्यपि अधिव पठयते कुञ्चित्) उवाओत्ति गय ।
 ठवणाकम्म एक दिट्ठतो तत्थ पोंडरीयं उ ।
 अहया वि सच्चद्वण्हिं गुसिचकय उदाहरण ॥ ६६ ॥
 सव्वभियार हेउ सहसा वोत्तु तमेव अग्नेहिं ।
 उववूहइ सप्पसर सामत्थ चऽप्पणो नाउ ॥ ६७ ॥ दार
 होंति पडप्पन्नविणासणमि गध्विया उदाहरण ।
 सीसो वि कत्थ वि जइ अज्झोयज्जिज्ज तो गुरुणा ॥ ६८ ॥
 धारेयवु उवाएण जइ या धाउल्लियो वदेज्जाहि ।
 सव्वेवि नत्थि भाया किं पुण जीवो स वोत्तव्वो ॥ ६९ ॥
 ज भणसि नत्थि भाया वयणे ह ' अत्थि नत्थि ' जइ अत्थि ।
 एव पन्नाहाणी असओ उ निसेहए को णु ॥ ७० ॥
 णो य विधवस्सापुव्वो सइओ जीवुव्वो सुणेयव्वो ।
 न य सा वि अजीवस्स उ सिद्धो पडिसेहवो जीवो ॥ दार ।
 आहरणं तदेसे चउहा अणुसट्ठि तइ उघालमो ॥
 पुच्छा निस्सावयण होइ सुभदा णुसट्ठीए ॥ ७१ ॥
 साहुकारपुरोग जइ सा अणुसासिया पुरजणेण ।
 वेयावच्चाईसु वि एव जयते णुवूहेज्जा ॥ ७२ ॥
 जेसि पि अत्थि जीवो (आया इति वा पाठ) वत्तव्वा ते
 वि अह वि स अत्थि ।
 किं तु अकत्ता न भवइ वेययई जेण सुहदुक्ख ॥ ७३ ॥
 उवलभमि मिगावइ नात्थियवाईवि एव वत्तव्वो ।
 नत्थि स्ति कुविन्नाण आयाऽभावे सइ अजुत्त ॥ ७४ ॥
 अत्थि स्ति जा वियव्वा अह वो नत्थि स्ति ज कुविन्नाण ।
 अच्चताभावे पोग्गलस्स एव चिय न जुत्त ॥ ७५ ॥ दार ।
 पुच्छाए कोणियो खलु निस्सावयणमि गोयमस्सामी ।

नाहियवाइं पुच्छे जीवत्थित्तं अणिच्छंतं ॥ ७७ ॥
 दव्वस्स पज्जवा जे ते धम्मा तस्स दव्वस्स ।
 केणंति नत्थि आया जेण परोन्धो चि तव कुत्रिघाणं ।
 होइ परोन्धं तम्हा नत्थि चि निसेहण को णु ॥ ७८ ॥ दारं ।
 अप्रायपसओ नाहियवाइं जेसि नत्थि ओओ उ ।
 दाणाफलं तेसि न विज्जई चज्ज तहोसं ॥ ७९ ॥
 पढमं अहम्मज्जुत्तं पडिलोमं अत्तणो उयघासं ।
 दुरुवणियं च चउत्थं अहम्मज्जुत्तम्मि नलदामो ॥ ८० ॥
 पडिलोमे जह अमओ पज्जोयं हरइ अवहिओ संओ ।
 गोविंद्वायगो वि य जह परघन्धं नियत्तेइ ॥ ८१ ॥ दारं ।
 अत्तउयघासंमि य तलागमेयंमि पिंगलोत्थवई । दारं ।
 अणिमिसगिण्हण भिन्नरूग दुरुवणीए उदाहरणं ॥ ८२ ॥ दारं ।
 चत्तारे उयघासे तन्नत्थुग अन्नवत्थुगे चेव ।
 पडिणिमए हेउम्मि य होति इणमो उदाहरणा ॥ ८३ ॥
 तन्नत्थुयंमि पुरिसो सन्नं ममिऊण साइइ अपुत्थं ।
 तय अन्नवत्थुगम्मि वि अन्नत्ते होइ एगत्तं ॥ ८४ ॥
 तुज्झ पिपा मज्झ पिऊ धारेइ अणूणयं पडिणिमंमि ।
 फिं नु जवा किज्जंते जेण मुहाए न उन्भंति ॥ ८५ ॥
 अहयावि इमो हेऊ विन्नेओ तत्थिमो चउवियण्णो ।
 जावग थावग वंसग लूसग हेऊ चउत्थो उ ॥ ८६ ॥
 उन्भामिमा य महिला जावगहेउम्मि उंटलिंढाई ।
 लोगस्स मज्झजाणण थावगहेऊ उदाहरणं ॥ ८७ ॥
 सा सगडित्तिरी वंसगम्मि होउम्मि होइ नायत्था ।
 तउसगवंसग लूसगहेउम्मि य मोयओ य पुणो ॥ ८८ ॥
 धम्मो गुणा अहिंसाइया उ ते परममंगलपइया ।
 देवा वि लोगपुज्जा पणमंति सुधम्ममिइ हेऊ ॥ ८९ ॥
 दिट्ठंतो अरदंता अणगाए य बहवो उ जिणसीसा ।

- वत्तणुवत्ते नज्जइ जं नरवइणो वि पणमंति ॥ ९० ॥
 उवसंहारो देवा जह तह राया वि पणमइ सुधम्मं ।
 तम्हा धम्मो मंगलमुक्किट्ठमिइ अ निगमणं ॥ ९१ ॥
 विइयपइत्ता जिणसासणंमि साहेति साहवो धम्मं ।
 हेऊ जम्हा सम्भाविणसुऽहिंसाइसु जयंति ॥ ९२ ॥
 जइ जिणसासणनिरया धम्मं पालेति साहवो सुद्धं ।
 न कुतित्थिणसु धं वीसइ परिपालणोघाओ ॥ ९३ ॥
 तेसु वि य धम्मसहो धम्मं निययं च ते पसंसंति ।
 ननु भणियो सावज्जो कुतित्थिधम्मो जिणवरेहिं ॥ ९४ ॥
 जो तेसु धम्मसहो सो उवयारेण निच्छयेण इह ।
 जह सीहसइ सीहे पाहणुवयारओण्णत्थ ॥ ९५ ॥
 *एस परासुद्धी हेउ अहिंसाइणसु पंचसु वि ।
 सम्भावेण जयंती हेउविसुद्धी इमा तत्थ ॥ ९६ ॥
 *जं भत्तपाणउवगरणवसहिसयणासणाइसु जयंति ।
 फासुय, अकयअकारियअणुमयाणुदिट्ठभोई य ॥ ९७ ॥
 *अप्फासुय कय कारिय अणुमय उहिट्ठ भोइणो हंवी ।
 तसथावरहिंसाए जणा अकुसला उ लिप्पंति ॥ ९८ ॥
 *एसा हेउविमुद्धी दिट्ठंतो तस्स चेय य विसुद्धी ।
 सुत्ते भणिया उ फुडा सुत्तफासे तु इयमद्दा ॥ ९९ ॥
 जह भमरोत्ति य एत्थं दिट्ठंतो होइ आहरणदेसे ।
 चंदमुहि दारिणेयं सोमत्तवहारणं ण सेसे ॥ १०० ॥
 एवं भमराहरणे अणिययवित्तित्तणं न सेसाणं ।
 गहणं दिट्ठंतविसुद्धि सुत्ते भणिया इमा चऽप्पा ॥ १०१ ॥
 एत्थ य भणिज्ज कोई समणाणं कारण मुचिहियाणं ।
 पागोवजीविणो स्ति य लिप्पंतारंमदोसेणं ॥ १०२ ॥
 यासइ न तणाण कए, न तणं वट्ठइ कए मयकुलाणं ।
 न य रुक्खा सयसाला फुल्लंति कए महुयराणं ॥ १०३ ॥

अग्निमि इधो इयइ आइओ तेण पीणिओ संतो ।
 वरिसइ पयादियाण तेणोसहियो परोहंति ॥ १०४ ॥
 किं दुग्मिस्सं जायइ जइ एवं अह भवे दुरिहं तु ।
 किं जायइ सत्तया दुग्मिस्सं अह भवे इंदो ॥ १०५ ॥
 घासइ तो किं विग्घं निग्घायाइहिं जायण तस्स ।
 अह घासइ उउसमये न यासई तो तण्हाण ॥ १०६ ॥
 किं च दुमा पुप्फंति भमराणं कारणा अहासमयं ।
 मा भमरमहुयरिगणा किलामपज्जा अणाहारा ॥ १०७ ॥
 कस्सइ पुद्धो एसा यित्ती उचकप्पिया पयायइणा ।
 सत्तार्ण तेण दुमा पुप्फंति महुयरिगणहा ॥ १०८ ॥
 तं न भवइ जेण दुमा नामगोयस्स पुव्वविहियस्स ।
 उदणं पुप्फफलं निपत्तयंती इमं चज्ज ॥ १०९ ॥
 अत्थि षट्ठ षणसंडा भमरा जत्थ न उयंति न वसंति ।
 तत्थ चि पुप्फंति दुमा पगई एसा दुमगणाणं ॥ ११० ॥
 जइ पगई कोत्त पुणो सव्वं काल न देंति पुप्फफलं ।
 जं काले पुप्फफलं वयंति गुराह यत्त एव (०अह एवं) ॥
 पगई एस दुमाणं जा उउसमयमि आगए संते ।
 पुप्फंति पाययगणा फलं च कालेण वंधंति ॥ ११२ ॥
 किं नु गिही रंधंती समणाणं कारणा अहासमय ।
 मा समणा भगवंतो किलामपज्जा अणाहारा ॥ ११३ ॥
 समणणुरूपनिमित्त पुण्णनिमित्तं च गिहनिवासीओ ।
 कोइ मणिज्जा पागं करंति सो मण्णइ न जम्हा ॥ ११४ ॥
 वंतारे दुग्मिस्सं आयंके वा महया समुप्पन्ने ।
 रत्ति समण सुविहिया सत्त्वाहार न मुंजंति ॥ ११५ ॥
 अह कीस पुण गिहत्था रत्ति आयरतरेण रंधंति ।
 समणेहिं सुविहियहिं चउव्विहाहारविरप्पहिं ॥ ११६ ॥
 अत्थि यशुगामनगरा समणा जत्थ न उयंति न वसंति ।

तत्थ वि रंधंति गिही पगई एसा गिहत्थाणं ॥ ११७ ॥

पगई एस गिहीणं जं गिहिणो गामनगरनिगमेसु ।

रंधंति अप्पणो परियणस्स कालेण अट्ठाण ॥ ११८ ॥

तत्थ समणा तवस्सी परकडपरनिट्ठियं विगयधूमं ।

आहारं एसंती जोगाणं साहणट्ठाण ॥ ११९ ॥

†नवकोडीपरिसुद्धं उग्गमउप्पायणेसणासुद्धं ।

छट्ठाणरक्खणट्ठा अहिंसअणुपालणट्ठाण ॥ १२० ॥

विहंतसुद्धि एसा उवसंहारो य सुत्तनिहिट्ठो ।

संति विज्जंति स्ति य संति सिद्धि य साहेति ॥ १२१ ॥

धारेइ तं तु दब्धं तं दब्धविहंगमं वियाणाहि ।

भावे विहंगमो पुण गुणसन्नासिद्धिओ दुविट्ठो ॥ १२२ ॥

विहमागासं भण्णइ गुणसिद्धी तप्पइट्ठिओ लोगो ।

तेण उ विहंगमो सो भावत्थो वा गई दुविट्ठा ॥ १२३ ॥

भावगई कम्मगई भावगई पप्प अत्थिकायाओ ।

सब्बे विहंगमा खलु कम्मगईए इमे मेया ॥ १२४ ॥

विहंगगई चलणगई कम्मगई उ समासओ दुविट्ठा ।

तदुदयवेययजीवा विहंगमा पप्प विहंगगई ॥ १२५ ॥

चलणं कम्मगई खलु पट्ठच्च संसारिणो भवे जीवा ।

पोग्गलदब्बाइ वा विहंगमा एस गुणसिद्धी ॥ १२६ ॥

सन्नासिद्धि पप्पा विहंगमा होंति पक्खिणो सब्बे ।

इहइ पुण अहिगारो विहायगमणेहिं भमरेहिं ॥ १२७ ॥

दाणे त्ति दत्त गिण्हण भत्ते भज्ज सेव फासुगेण्हणया ।

एसणतिगंमि निरया उवसंहारस्स सुद्धि इमा ॥ १२८ ॥

अवि भमरमहुगरिगणा अविदिघं आवियंति कुसुमरसं ।

समणा पुण भगवतो नादिघं भोत्तुमिच्छंति ॥ १२९ ॥

अस्संजणहिं भमरेहिं जइ समा संजया खलु भवंति ।

एवं उवमं किञ्चा नूनं अस्संजया समणा ॥ १३० ॥

उवमा खलु एस कया पुब्बुत्ता देसलक्खणीवणया ।
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 नरगो तिरियखजोणी कुमाणुसत्त च निव्वेओ ॥ २०९ ॥
 वेणइयरस पढमया कहा उ अक्खेवणी फहेयव्वा ।
 तो ससमयगहियत्थो फहिज्ज विक्खेवणी पच्छा ॥ २१० ॥

अन्नेवणीअप्पिच्छा जे जीवा ते लभन्ति संमत्तं ।
 विक्खेवणीए मज्जं गाढतराणं च मिच्छत्तं ॥ २११ ॥
 धम्मो अन्थो कामो उवइस्सइ जत्थ सुत्तकृत्तेसु ।
 लोरो वेए समये सा उ कहा मीसिया नाम ॥ २१२ ॥
 इत्थिकहा भत्तकहा रायकहा ओरज्जणवयकहा य ।
 नडनट्टजल्लमुट्ठियकहा उ एमा भवे विकहा ॥ २१३ ॥
 एया चेय कहाओ पन्नवगपस्सुवणं समासज्ज ।
 अरुहा कहा य यिकहा हविज्ज पुरिसंतरे पप्प ॥ २१४ ॥
 मिच्छत्तं वेयंतो ज अन्नाणो कइं परिकहेइ ।
 लिगत्यो व गिही या मा अरुहा देसिया समए ॥ २१५ ॥
 तयसज्जमगुणधारी जं चरणत्था कहिति सन्मायं ।
 सन्वज्जगज्जीयहियं सा उ कहा देसिया समए ॥ २१६ ॥
 जो संजओ पमत्तो रागहोसयसगओ परिकहेइ ।
 सा उ विकहा पंययणे पण्णत्ता धीरपुरिसेहि ॥ २१७ ॥
 सिंगारसुत्तइया भोइकुवियपुंफुगा हसइसिति ।
 जं सुणमाणस्स कइं समणेण ण सा कहेयव्या ॥ २१८ ॥
 समणेण कहेयव्या तन्नियमकहा विरागसंजुत्ता ।
 जं सोऊण मणूमो वञ्चइ मंवेगनिन्वेयं ॥ २१९ ॥
 अन्यमहंती यि कहा अपरिकिलेसबहुला कहेयव्या ।
 हंदि मइया चडगरत्तणेण अत्थं कहा हणइ ॥ २२० ॥
 खेत्तं कालं पुरिम सामत्थं चप्पणो वियाणित्ता ।
 मंमर्णेण उ अणवज्जा पगयंमि कहा कहेयव्या ॥ २२१ ॥
 ॥ खुट्ठियायारकहानिज्जुत्ती समत्ता ॥

॥ चउत्थमञ्जयणं ॥

*जीवाहारो भण्णइ आयारो तेणिमं तु आयायं ।
 छज्जीवणियज्जयणं तस्सऽहिगारा इमे होति ॥ २२२ ॥

जीवाजीवाहिगमो चरित्तधम्मो तहेव जयणां य ।

उवणसो धम्मफलं छज्जीवणियाण अहिगारा ॥ २२३ ॥

छज्जीवणियाण खलु निक्खेवो होइ नामनिष्फन्नो ।

एएसिं तिण्हंपि उ पत्तेयपरूवणं वोच्छं ॥ २२४ ॥

नामं ठवणा दविण माउगपयसंगहेक्कण चेव ।

पज्जघभावे य तहा सत्तेण एक्कगा होंति ॥ २२५ ॥

नामं ठवणा दविण खेत्ते काले तहेव भावे य ।

एसो हु छक्कगस्सा निक्खेवो छव्विहो होइ ॥ २२६ ॥

जीवस्स उ निक्खेवो परूवणा लक्खणं च अत्थित्तं ।

अन्नामुत्तत्ते निच्चकारणे देहवाचित्तं ॥ २२७ ॥

शुणित्थगइत्ते या निम्मय साफलता य परिमाणे ।

जीवस्स तिविहकालम्मि परिक्खा होइ कायव्वा ॥ २२८ ॥

दो दारगाहाओ ।

नामं ठवणा जीवो दव्वजीयो य भावजीयो य ।

ओह भवगइणम्मि य तम्मवजीवे य भावम्मि ॥ २२९ ॥

*नामं ठवण, गयाओ दव्वे शुणपज्जवेहिं रहिओ ति ।

तिविहो य होइ भावे ओहे भव, तम्मवे चेव ॥ २३० ॥

*संते आउयकम्मं धरई तस्सेव जीवई उदण ।

तस्सेव निज्जराण मओ ति सिद्धो नयमण्णं ॥ २३१ ॥

*जेण य धरइ भवगओ जीवो जेण य भवाउ संकमइ ।

आणाहि तं भवाउं चउव्विहं तम्मवे दुविहं ॥ २३२ ॥

॥ निवखेवो ति गयं ॥

*दुविया य होंति जीवा सुहुमा तह वायरा य लोगंमि ।

सुहुमा य सव्वलोण दो चेव य वायरविहाणे ॥ २३३ ॥

*सुहुमा य सव्वलोण परियावन्ना भवंति नायव्वा ।

दो चेव वायराणं पज्जत्तियरे य नायव्वा ॥ २३४ ॥

परूवणादारं गयं ।

लम्पणमियाणि दारं चिधं हेऊ य कारणं लिगं ।
 लम्पणमिह जीवस्स उ आयाणाई इमं तं च ॥ २३५ ॥
 आयाणे परिमोगे जोगुवमोगे कसायलेसा य ।
 आणापाणू इंदिय बंधोदय निज्जरा चेव ॥ २३६ ॥
 चित्तं चेयण सण्णा विण्णाण धारणा य बुद्धी अ ।
 ईहो मई विमज्जे जीवस्स उ लम्पणा एण ॥ २३७ ॥
 दारगाहा दो ॥

- लम्पिअज्जइ त्ति नज्जइ पच्चक्खियरो य जेण जो अत्थो ।
 तं तस्स लम्पणं एतु धूमण्हाइ व्व अग्निस्स ॥ २३८ ॥
- अइगार कूर परस्स अग्नि सुवण्णे य खीर नर वासी ।
 आहारो दिट्ठता आयाणाईण जहसंखं ॥ २३९ ॥
- देहिंदियाइरित्तो आया एतु गज्जगाहगपमोगा ।
 संडासो अयपिंडो अइकारो इव्व विन्नेओ ॥ २४० ॥
- देहो समोत्तिओ एतु भोज्जत्ता ओयणाइथालं घ ।
 अन्नप्यउत्तिगा एतु जोगा परसु व्व करणत्ता ॥ २४१ ॥
- उद्यमोगा णामावो अग्नि व्व सलम्पणापरिच्चागा ।
 सकसाया णामावो पज्जयगमणा सुवण्णे य ॥ २४२ ॥
- लेसाओ णामावो परिणमणसभावओ य सीरं घ ।
 उस्साखा णामावो समसभावो कुल्लज्ज णरो ॥ २४३ ॥
- धम्पणयेयाणि परतिग्गाणि वासाइवेह करणत्ता ।
 गह्वेयगनिज्जरओ कंमस्सओ जहाहारो ॥ २४४ ॥ दारं ।
- चित्तं तिकालविसयं वेयण पच्चक्ख सण्णमणुसरणे ।
 विण्णाणणेगमेयं कालमसंखेयरं धरणा ॥ २४५ ॥
- अत्थस्स ऊढ बुद्धी ईहा चेदुत्थमवगमो उ मई ।
 संभायणत्थतक्का गुणपच्चक्खा घडो व्वज्जि ॥ २४६ ॥
- जम्हा चित्ताईया जीवस्स गुणा द्वयंति पच्चक्खा ।
 गुणपच्चक्खत्तणओ घडो व्व जीवो अओ अत्थि ॥ २४७ ॥

- अत्थि त्ति दारमहुणा जीवो अत्थि त्ति विज्जण नियमा ।
 लोगाययमयघायत्थमुच्चण तत्थिमो हेऊ ॥ २४८ ॥
- *जो चित्तेइ सरोरे नत्थि अहं स एव होइ जीवो त्ति ।
 न हु जीवमि असंते संसयउप्पायओ अन्नो ॥ २४९ ॥
- *जीवस्स एस धम्मो जा ईहा अत्थि नत्थि जीवो घा ।
 आणुमणुस्साणुगया जह ईहा देवदत्तस्स ॥ २५० ॥
- *सिद्धं जीवस्स अत्थित्तं सहादेवाणुमोयए ।
 नासओ भुवि भावस्स सहो भवइ केवलो ॥ २५१ ॥
- *अत्थि त्ति निव्विगण्णो जीवो नियमाउ सहओ सिद्धी ।
 फग्हा सुद्धपयत्ता घडसरसिगाणुमाणाओ ॥ २५२ ॥
- *घोयगसुद्धपयत्ता सिद्धी जइ एवं सुण्णसिद्धी अहं पि ।
 तं न भवइ संतेणं जं सुद्धं सुअगेहं य ॥ २५३ ॥
- *मिच्छा भवेउ सब्बत्था जे केइ पारलोइया ।
 कत्ता चेवोपभोत्ता य जइ जीवो ण विज्जइ ॥ २५४ ॥
- *पाणिदया तथनियमा वंभं दिक्खा य इंदियनिरोहो ।
 सब्बं निरत्थयमेयं जइ जीवो ण विज्जइ ॥ २५५ ॥
- *लोइया वेइया चेय तहा सामाइया यिऊ ।
 निच्चो जीवो पिहो देहा इइ सब्बे चवत्थिया ॥ २५६ ॥
- *लोगे अच्छेज्जमेज्जो वेण सपुरीसदद्धगसियालो ।
 समए अहमासि गओ तिविहो दिव्वाइसंसारो ॥ २५७ ॥
- *अत्थि सरीरविहाया पइणिययागारयाइभावाओ ।
 कुंभस्स जहं कुलालो सो मुत्तो कम्मजोगाओ ॥ २५८ ॥
- *फरिसेण जहा वाऊ गिज्जइ कायसंसिओ ।
 नाणाईहि तहा जीवो गिज्जइ कायसंसिओ ॥ २५९ ॥
- *अणिंदियगुणं जीवं दुण्णेयं मंसचक्खुणा ।
 सिद्धा पासंति सव्वन्नू नाणसिद्धा य साहुणो ॥ २६० ॥
- ।त्तवयणं तु सत्थं दिट्ठा य सओ अइंदियाणं पि ।

- सिद्धो गहणाईणं तद्देव जीवस्स विन्नेया ॥ २६१ ॥
- *अण्णत्तममुत्तत्तं णिच्चत्तं चेव मण्णणं समयं ।
कारणअधिभागाईहेऊहि इमाहिं गाहाहिं ॥ २६२ ॥
कारणविभाग-कारणविणास-बंधस्स पच्चयाभावा ।
विद्धस्स य अत्थस्सापाउन्मायाऽविणासा य ॥ २६३ ॥
- *अन्ने त्ति दारमहुणा अन्नो देहा गिहाउ पुरिसो व्य ।
तज्जीवतस्सरीरियमयायत्थं इमं भणियं ॥ २६४ ॥
- *देहिंदियाइरित्तो आया खलु तदुयलत्थअत्थाणं ।
तच्चिगमेचि सरणओ गेहगयन्तेहिं पुरिसो व्य ॥ २६५ ॥
- *न उ इंदियाइ उवलद्धिमंति विगणसु विसयसंभरणा ।
जह गेहगयन्तेहिं ओ अणुसरिया स उवलद्धा ॥ २६६ ॥
- *संपयममुत्तदारं अइंदियत्ता अच्छेयमेयत्ता ।
रूवाइधिरहओ वा अणाइपरिणामभावाओ ॥ २६७ ॥
- *छउमत्थाणुवलंभा तद्देव सज्जणुवयणओ चेव ।
लोयाइपसिद्धीओ जीवोऽमुत्तो त्ति नायओ ॥ २६८ ॥
- *णिच्चो त्ति दारमहुणा णिच्चो अधिणासि सासओ जीवो ।
भावत्ते सइ जम्मामावाउ'नहं य विन्नेओ ॥ २६९ ॥
- *संसारओ आलोयणाउ तह पच्चभिन्नभावाओ, ।
रणमगविघायत्थं भणियं तेलोक्कइंसीहिं ॥ २७० ॥
- *लोगे वेए समए निच्चो जीवो विमासओ अहं ।
इहरा संसागइ सज्जं पि न जुज्जए तस्स ॥ २७१ ॥
- *कारणअधिभागाओ कारणअविणासओ य जीवस्स ।
निच्चत्तं विन्नेयं आगासपडाणुमाणाओ ॥ २७२ ॥
- *हेउप्पमवो बंधो जम्माणंतरहयस्स नो जुत्तो ।
तज्जोगाविरहओ खलु चोराइघडाणुमाणाओ ॥ २७३ ॥
- *बंधस्स पच्चयाओ संवज्जइ बंधपच्चया जीवो ।
एगंतघणियणिच्चत्तवायघायत्थमिइ सुत्तं ॥

- ओगाहणा य सुहुमा तस्स पपसा असंखेज्जा ॥ २८५ ॥
 *पत्थेण य कुलएण य अइ कोइ मिणेज्ज सव्वधन्नाइ ।
 एवं मधिज्जमाणा हवंति लोगा अणंता उ ॥ २८६ ॥
 णामं ठवणसुरीरे गई णिकायत्थिकाय दविण य ।
 माउगपज्जवसंगहभारे तह भावकाए य ॥ २८७ ॥
 †एकेओ उ, दुहा जाओ एगो चिट्ठइ एगो मारिओ ।
 जीधंतो मएण मारिओ तह्हुव माणय केण हेउणा ॥ २८८ ॥
 एत्थं पुण अहिगारो निकायकाएण होइ सुत्तंमि ।
 उच्चारियत्थसरिस्ताण कित्तणं सेसगाणं पि ॥ २८९ ॥
 दग्धं सत्थग्गिविसं नेहं विलखारलोणमाईयं ।
 भायो उ कुप्पउत्तो चाया काओ अविरई अ ॥ २९० ॥
 किंची सकायसत्थं किंची परकायं तदुभयं किंचि ।
 एय तु दव्यसत्थं भावे अत्तंसंजमो सत्थं ॥ २९१ ॥
 धीए जोणिब्भूए जीवो बुक्कमई सो य अओ वा ।
 जोवि य मूले जीवो सो पि य पत्ते पदमयाए ॥ २९२ ॥
 *विद्धत्थाऽविद्धत्था जोणी जीयाण होइ नायव्वा ।
 तत्थ अविद्धत्थाए बुक्कमई सो य अओ वा ॥ २९३ ॥
 *जो पुण मूले जीवो सो निज्यत्तेइ जा पदमपत्तं ।
 कंदाइ जाय वीय सेसं अन्नं पकुञ्चति ॥ २९४ ॥
 *सेसं सुत्तप्फासं काए काए अइकमं वूया ।
 अञ्जयणत्था पंच य पगरणपयवंचणविसुद्धा ॥ २९५ ॥
 †सोयालं भंगसयं पच्चक्खाणम्मि, अस्स उधलद्धं ।
 सो पच्चक्खाणकुसलो सेसा सव्वे अकुसलाओ ॥ २९६ ॥
 जीवाजीवाभिगमो आयारो चेव धम्मपञ्चत्ती ।
 ततो चरित्तधम्मो चरणे धम्मे य एगट्ठा ॥ २९७ ॥
 ॥ छञ्जीवणिया-णिज्जुत्ती समत्ता ॥

- *बन्धस्स एच्चया खलु मिच्छत्तं अविरई कसाया य ।
 जोगपमाओ लेसा चोराइघडाणुमाणस्स ॥
 *अत्थि विरुद्धा भावा निच्चो जो य खलु कुंभओ धम्मो ।
 सविकारात्थुवलंभा अविणासी पुग्गलो णेओ ॥
 *अविणासी खलु जीवो विगारणुवलंभओ जहागासं ।
 उवलंभंति विगारा कुंभाइविणासिदब्बाणं ॥ २७४ ॥
 निरामयभामयभावा धालकयाणुसरणादुवत्थाणा ।
 सुत्ताईहिं अगहणा जाईसरणा थणभिलासा ॥ २७५ ॥
 *रोगस्सामयसन्ना वालकयं जं जुवाणुसंभरइ ।
 जं कयमन्नम्मि भवे तस्सेवन्नत्थुवत्थाणा ॥ २७६ ॥
 *णिच्चो अणिदियत्ता अणिओ न वि होइ जाइसंभरणा ।
 थणअभिलासा य तहा अमओ नउ मिम्मउ व्व घडो ॥
 सव्वन्नुवदिट्ठत्ता सकम्मफलभोयणा अमुत्तप्ता ।
 जीवस्स सिद्धमेव निच्चत्तममुत्तमन्नत्तं ॥ २७८ ॥
 *कत्तत्ति दारमहुणा सकम्मफलभोइणो जओ जीवा ।
 धाणियफिसीयत्ता इव कवल्लमयनिसेहणं पयं ॥ २७९ ॥
 *धावि त्ति दारमहुणा देहव्वावी मओऽग्गिउण्हं घ ।
 जीवो न उ सव्वगओ देहे लिगोचलभाओ ॥ २८० ॥
 *अहुणा गुणि त्ति दारं होइ गुणेहिं गुणि त्ति यिम्मेओ ।
 ते भोगजोगधओगमाइ रुघाइ व घडस्स ॥ २८१ ॥
 *उट्ठगइत्ति अहुणा अगुरुलहुत्ता सभावउट्ठगई ॥
 दिट्ठत्ताऽलाउणं परंउफलाइएहिं च ॥ २८२ ॥
 *अमओ य होइ जीवो कारणविरहा जहेव आगासं ।
 समय च होऽअनिच्चं मिम्मयघडतंतुमाईयं ॥ २८३ ॥
 *साफल्लदारमहुणा णिच्चाणिच्चपरिणामिजीवंमि ।
 होइ तयं कम्माणं इहरेगसभावओऽजुत्तं ॥ २८४ ॥
 *जीवस्स उ परिमाणं वित्थरओ जाव लोगमेत्तं तु ।

- ओगाहणा य सुहुमा तस्स पप्सा असंखेज्जा ॥ २८५ ॥
 *पत्थेण च कुलएण च जइ कोइ मिणेज्ज सव्वधन्नाइ ।
 एवं मधिज्जमाणा हवंति लोगा अणंता उ ॥ २८६ ॥
 णामं ठवणसरीरे गई णिकायत्थिकाय दविण य ।
 माउगपज्जयसंगहभारे सह भावकाय य ॥ २८७ ॥
 *एकेको उ, दुहा जाओ एगो चिट्ठइ एगो मारिओ ।
 जीयंतो मएण मारिओ तद्धुव माणव केण हेउणा ॥ २८८ ॥
 एत्थं पुण अहिगारो निकायकाएण होइ सुत्तंमि ।
 उच्चारियत्थसरिसाण कित्तणं सेसगाणं पि ॥ २८९ ॥
 दव्वं सत्थग्गिधिसं नेहंयिलसारलोणमाइय ।
 भावो उ दुप्पडत्तो घाया काओ अविरई अ ॥ २९० ॥
 किंची सकायसत्थं किंचो परकाय तदुमयं किंचि ।
 एय तु दव्वसत्थं भावे अत्तसंजमो सत्थं ॥ २९१ ॥
 यीए जोणिभूए जीवो घुक्कमई सो य अघो वा ।
 जोवि य मूले जीयो सो वि य पत्ते पढमयाए ॥ २९२ ॥
 *विद्धत्थाऽविद्धत्था जोणी जीवाण होइ नायव्या ।
 तत्थ अयिद्धत्थाए घुक्कमई सो य अघो वा ॥ २९३ ॥
 *जो पुण मूले जीयो सो निव्वसेइ जा पढमपत्तं ।
 कंदाइ जाव धीयं सेसं अन्ने पकुव्वंति ॥ २९४ ॥
 *सेसं सुत्तप्फासं काए काए अइकमं वूया ।
 अञ्जयणत्था पंच य पगरणपयवज्जणविसुद्धा ॥ २९५ ॥
 *सोयालं भंगसयं पच्चक्खाणम्मि, जस्स उचलद्धं ।
 सो पच्चक्खाणकुसलो सेसा सव्वे अकुसलाओ ॥ २९६ ॥
 जीवाजीवाभिगमो आयारो चेव धम्मपन्नत्ती ।
 तत्तो चरित्तधम्मो चरणे धम्मे य एमहा ॥ २९७ ॥

॥ छज्जीवणिया-णिज्जुत्ती समत्ता ॥

॥ पंचममज्झयणं ॥

*मूलगुणा चक्खाया उत्तरगुणअवसरेण आयायं ।

पिंडज्झयणमियाणि निस्खेवो नामनिष्फन्नो ॥ २९८ ॥

पिंडो य एसणा य दुपयं नामं तु तस्स नायव्वं ।

चउचउनिक्खेवेहिं परूवणा तस्स कायव्वा ॥ २९९ ॥

नामं ठवणा पिंडो दव्वे भावे य होइ नायव्वो ।

गुलओयणाइ दव्वे भावे कोहाइया चउरो ॥ ३०० ॥

पिंडि संघाए जम्हा ते उइया संघया य ससारे ।

संघाययंति जीघं कम्मेणहुप्पगारेण ॥ ३०१ ॥ दारं ॥

दव्वेसणा उ तिचिहा सच्चिसाचित्तमीसदव्वानं ।

दुपयचउप्पयअपया नरगयकरिसावणहुमार्णं ॥ ३०२ ॥

भावेसणा वि दुचिहा पसत्थ अपसत्थगा य नायव्वा ।

नाणार्हण पसत्था अपसत्था कोहमार्हणं ॥ ३०३ ॥

भावस्सुयगारिस्ता एत्थं दव्वेसणाए अहिगारो ।

तोइ पुण अत्थजुत्ती वसव्वा पिंडनिज्जुत्ती ॥ ३०४ ॥

पिंडेसणा य सव्वा संखेवेणोयरइ नवसु कोडीसु ।

न इणइ ण पयइ न किणइ कारावणअणुमईहिं णच ॥ ३०५ ॥

सा नवहा दुह कीरइ उग्गमकोडी विसोहिकोडी य ।

छसु पढमा ओयरइ कीयतियम्मी विसोहो उ ॥ ३०६ ॥

*कोडीकरणं दुविहं उग्गमकोडी विसोहिकोडी य ।

उग्गमकोडी छक्कं विसोहिकोडी अणेगविहा ॥ ३०७ ॥

कम्मुहेसियचरिमतिगं पूहयं मीसचरिमपाहुडिया ।

अज्झोयर अविसोही विसोहिकोडी भवे सेसा ॥ ३०८ ॥

नव चेवट्टारसगा सत्तावीसा तहेव चउपन्ना ।

नउई दो चेव सया सत्तरिया हुति कोडीणं ॥ ३०९ ॥

रागार्ह मिच्छार्ह रागार्ह समणधम्मनाणार्ह ।

नव नव सत्तावीसा नव नउईए य गुणगारा ॥ ३१० ॥

॥ पिंडेसणनिज्जुत्ती समत्ता ॥

॥ छंदमज्झयणं ॥

जो पुट्ठि उदिट्ठो आयारो सो अहीणमइरित्तो ।
 सच्चैव य होइ कहा आयारकहाण महईण ॥ ३११ ॥
 धम्मो चावीसविहो अगारधम्मोणगरधम्मो अ ।
 पदमो अ यारसविहो दसहा पुण योयओ होइ ॥ ३१२ ॥
 पंच य अणुव्वयाइं गुणव्वयाइं च होंति तिन्नेव ।
 सिन्हायपाइं चउरो गिहिधम्मो यारसविहो य ॥ ३१३ ॥
 खंती य महवज्जय मुत्ती तचसंजमे य योद्धवे ।
 सच्चं सोचं आकिंचणं च धंभं च अइधम्मो ॥ ३१४ ॥
 धम्मो एसुयइहो अत्यस्स चउट्ठिहो उ निम्बेवो ।
 ओहेण छव्विहत्थो चउसट्ठिविहो विभागेणं ॥ ३१५ ॥
 धन्नाइं रयण धायर दुपय चउप्पय त्थेव कुविभं च ।
 ओहेण छव्विहत्थो एसो धीरेहि पण्णत्तो ॥ ३१६ ॥ दारं ।
 चउधीसा चउवीसा तिगदुगदसहा अणेगयिह एव ।
 एणसिं सव्वेसिं विभागमहयं पवस्सामि ॥ ३१७ ॥
 धन्नाइं चउव्वीसं जवगोहुमसालिवीहिसट्ठीया ।
 कोइयअणुयार्कगूरालगतिलमुग्गमासा ॥ ३१८ ॥
 अयसिहरिमन्थतिपुडगनिप्पायसिलिंदरायमासा य ।
 इक्खुमसूरतुयरीकुलत्थ तह धन्नगकलाया ॥ ३१९ ॥
 रयणाणि चउव्वीसं सुवण्णतउतंवरययलोहाइं ।
 सीसगहिरण्णपासाणयइरमणिमोत्तियपवालं ॥ ३२० ॥
 संखो तिणिसागरुचंदणाणि यत्थामिल्लाणि कट्ठाणि ।
 तह चम्मदंतवाला गंधा दव्वोसहाइं च ॥ ३२१ ॥
 भूमी घरा य तरुगण तिविहं पुण थारं मुणेयव्वं ।
 चक्कारयद्ध माणुस दुविहं पुण होइ दुपर्यं तु ॥ ३२२ ॥
 गाइं महिसी उट्ठी अय एलग आस आसतरगा य ।
 घोडगगइह हाथो चउप्पयं होइ दसहा उ ॥ ३२३ ॥ दारं ।

नाणाविहोवगरण षेगविहं कुप्पलक्खणं होइ ।
 एसो अत्थो भणिओ छव्विह चउसट्ठिमेओ उ ॥ ३२४ ॥
 कामो चउवीसविहो संपत्तो सलु तहा असंपत्तो ।
 संपत्तो चोइसहा दसहा पुण होअसंपत्तो ॥ ३२५ ॥
 तत्थ असंपत्तोत्थो चिंता तह सद्ध संसरणमेव ।
 विक्खय लज्जनासो पमाय उम्माय तम्भायो ॥ ३२६ ॥
 मरणं च होइ दसमो संपत्तं पिय समासओ चोच्छं ।
 दिट्ठोए संपाओ दिट्ठोसेवा य समासो ॥ ३२७ ॥
 हसियललियोवगूहियदतनहनिघायचुंयण होइ ।
 आलिगणमासेवण करणमणंगस्स किड्ढा य ॥ ३२८ ॥
 धम्मो अत्थो कामो तिन्नेत्ते पिंडिया पडिसवत्ता ।
 जिणवयणं उत्तिघा असवत्ता होति नायध्वा ॥ ३२९ ॥
 जिणवयणम्मि परिणए अवत्थविहियाणुठाणओ धम्मो ।
 सच्छासयप्पयोगा अत्थो वीसंभवो कामो ॥ ३३० ॥
 धम्मस्स फल मोक्खो सासयमउलं सिवं आणावाहं ।
 तमभिप्पेया साह तग्हा धम्मत्थकाम त्ति ॥ ३३१ ॥
 परलोग मुत्तिमग्गो नत्थि हु मोक्खो सि यिति अविहिन्नु ।
 सो अत्थि अवितहो जिणमयम्मि पवरो न अन्नत्थ ॥ ३३२ ॥
 अट्टारस ठाणाइं आयारकहाए जाइं भणियाइं ।
 तेसिं अन्नयरागं सेवंतु न होइ सो समणो ॥ ३३३ ॥
 वयछक्कं कायछक्कं अकप्पो गिहिभायणं ।
 पलियक्कं निसेज्जा य सिणाणं सोहवज्जणं ॥ ३२४ ॥

॥ धम्मत्थकामनिज्जुत्तो समत्ता ॥

॥ सत्तममञ्जयणं ॥

निस्सुखेयो य चउक्को वक्केदन्तं तु मासदव्वाहं ।
 भावे, भासासदो तस्स उ ण्णट्टिया इणमो ॥ ३३५ ॥
 धम्मं वयणं च गिरा सरस्सई भारही य गो वण्णं ।
 भासा पन्नयणी देसणी, य, वयजोगजोगे य ॥ ३३६ ॥
 दन्वे तिविहा गहणे य निस्सिरणे तह भवे पराघाए ।
 भावे दन्वे य सुए चरित्तमाराहंणी चेव ॥ ३३७ ॥
 आराहणी उ दध्वे सच्च्या मोसा विराहणी, होर ।
 सच्च्यामोसा मोसा असच्च्यमोसा य पडिसेहा ॥ ३३८ ॥
 जणवयसम्मयडवणा नामे रूवे पडुच्च सच्च्ये थ ।
 धवहारमायजोगे दसमे ओचम्मसच्च्ये य ॥ ३३९ ॥
 कोधे माणे माया लोहे पेज्जे तहेव द्वांसे य ।
 हासमए अम्माइय उधघाए निस्सिमा दसमा ॥ ३४० ॥
 उप्पन्नविगयमीसगजीवमजीधे य जीवमजीधे ।
 तहणंतमीसगा खलु परित्त अद्धा य अद्धा ॥ ३४१ ॥
 आमंतणि आणवणी जायणि तह पुच्छणी अ पन्नयणी ।
 पयनपाणी भासा भासा इच्छाणुलोमा य ॥ ३४२ ॥
 अणभिग्गहिया भासा भासा अ अभिग्गहंमि योद्ध्या ।
 संसयरणी, भासा वायड अच्चायडा चेव ॥ ३४३ ॥
 सच्च्या धि य सा दुविहा पज्जत्ता खलु तहा अपज्जत्ता ।
 पट्टमा दो पज्जत्ता उवरिहा दो अपज्जत्ता ॥ ३४४ ॥
 सुयधम्मे पुण तिविहा सच्च्या मोसा असच्च्यमोसा य ।
 सम्मदिट्ठी उ सुओयउत्तु सो मासई सच्चं ॥ ३४५ ॥
 सम्मदिट्ठी उ सुयंमि अणुवउत्तो अहेउगं चेव ।
 जं मासइ सा मोसा मिच्छादिट्ठी नि य तहेव ॥ ३४६ ॥
 हवइ उ असच्च्यमोसा सुयंमि उवरिहुए तिनाणंमि ।
 जं उयउत्तो मण्णइ एत्तो वोच्छं चरित्तंमि ॥ ३४७ ॥

पढमविइया चरित्ते भासा दो चेव होंति नायव्वा ।

सचरित्तस्स उ भासा सच्चा मोसा उ इयरस्स ॥ ३४८ ॥

नामं ठवणा सुद्धी दव्वसुद्धी य, भावसुद्धी य ।

एणसिं पत्तेयं परूवणा होइ कायव्वा ॥ ३४९ ॥

तिविहा उ दव्वसुद्धी तद्व्यादेसओ पहाणे अ ।

तद्व्यगमाएस्से अणणमोसा हवइ सुद्धी ॥ ३५० ॥

वण्णरंसगंधफास्से समणुण्णां सा पहाणओ सुद्धी ।

तत्थ उ सुक्किलं महुरा उ संमया चेव उक्कोसा ॥ ३५१ ॥

एमेव भावसुद्धी तन्भावादेसओ पहाणे य ।

तन्भावगमाएसो अणणमोसा हवइ सुद्धी ॥ ३५२ ॥

दंसणनाणचरित्ते तवोघिसुद्धी पहाणमाएसो ।

जम्हा उ विसुद्धमलो तेण विसुद्धो हवइ सुद्धो ॥ ३५३ ॥

जं वक्कं वयमाणस्स संजमो सुज्झइ न पुण हिंसा ।

न य अत्तकल्लुसभावो तेण इदं वक्कसुद्धिं त्ति ॥ ३५४ ॥

वयणविभत्तीकुसलस्स संजममी समुज्जुयमइस्स ।

दुग्भासिएण हुज्जा हु विराहणा तत्थ अइयव्वं ॥ ३५५ ॥

वयणविभत्तिअकुसलो वओगयं बहुविहं अयाणंतो ।

जइ नयि भासइ किंचो न चेव वईगुत्तयं पत्तो ॥ ३५६ ॥

वयणविभत्तीकुसले वओगयं बहुविहं थियाणंतो ।

दिवसंपि भासमाणो तद्वावि वयगुत्तयं पत्तो ॥ ३५७ ॥

पुव्वं बुद्धोइ पेहिंत्ता पच्छा वयमुदाहरे ।

अचक्खुओ व्व नेतारं बुद्धिमन्नेउ ते गिरा ॥ ३५८ ॥

॥ वक्कसुद्धीए निज्जुत्ती समत्ता ॥

॥ अट्टममङ्गयणं ॥

जो पुब्बि उद्दिट्ठो आयारो सो अहीणमइरित्तो ।
 दुविट्ठो अ होइ पणिही दब्बे भावे य नायव्वो ॥ ३५९ ॥
 दत्त्वे निहाणमाई मायपउत्ताणि चेव दब्बाणि ।
 माविदियनोइदिय दुविट्ठो उ पसत्थ अपसत्थो ॥ ३६० ॥
 सहेत्तु य रुवेसु य गंधेसु रसेसु तह य फासेसु ।
 न वि रज्जइ न वि दुस्सइ एसा खलु इंदियप्पणिही ॥ ३६१ ॥
 सोइदियरस्सोहि उ मुक्काहि सदमुच्छिओ जीओ ।
 ओइअइ अणाउत्तो सदगुणसमुट्ठिए दोसे ॥ ३६२ ॥
 अह एसो सहेत्तु एसेव कमे उ सेसएहि वि ।
 अउहि पि इंदियहि रुवे गंधे रसे फासे ॥ ३६३ ॥
 जन्म खलु दुप्पणिहियाणि इंदियाई तवं चरंतस्सु ।
 सो हांरइ असहाणोहि सारहां वा तुरंगोहि ॥ ३६४ ॥
 अहवा वि दुप्पणिहिइंदियो उ मज्जरए समो होइ ।
 अप्पणिहिइंदियो पुण हवइ उ अओ चेय ॥
 कोहं भाणं मायं लोहं अ महम्मयाणि चत्तारि ।
 जो रंमइ सुद्धप्पा एसो नोइदियप्पणिही ॥ ३६५ ॥
 जस्स वि अ दुप्पणिहिया होति कसाया तवं चरंतस्स ।
 सो बालतवस्सी विव गयणहाणपरिस्समं कुणइ ॥ ३६६ ॥
 सामण्णमणुचरंतस्स कसाया जस्स उन्नहा होति ।
 मत्तामि उच्छुक्कुलं य निष्कलं तस्स सामण्णं ॥ ३६७ ॥
 एमो दुविट्ठो पणिही सुद्धो जइ दोसु तस्स तेसि च ।
 एत्थो पसत्थमपसत्थ लक्खणमज्झत्यनिष्फट्ठं ॥ ३६८ ॥
 मायागारवसहिओ इंदियनोइदियहि अपसत्थो ।
 घम्मत्था य पसत्थो इंदियनोइंदियप्पणिही ॥ ३६९ ॥
 अट्ठविट्ठं कम्मरयं वंधइ अपसत्थपणिहिमाउत्तो ।
 तं त्वेव सवेइ पुणो पसत्थपणिहीसमाउत्तो ॥ ३७० ॥

दंसणनाणचरित्ताणि संजमो तस्स साहणट्ठाए ।
 पणिहो पउंजियव्वो अणाययणाइं च वज्जाइं ॥ ३७१ ॥
 दुप्पणिहिअजोगी पुण लंछिज्जइ संजमं अयाणंतो ।
 चीसत्थनिसट्ठंगो व्य कंटइहे जह पडंतो ॥ ३७२ ॥
 सुप्पणिहियजोगी पुण न लिप्पई पुव्वभणियदोसेहिं ।
 निदहइ य कम्माइं सुकतणाइं जंहा अंगी ॥ ३७३ ॥
 'तम्हा उ' अपसत्थं पणिहाणं उज्झिऊण समणेणं ।
 पणिहाणंमि पसत्थे भणिओ आयारपणिहि ति ॥ ३७४ ॥
 'छिक्काया' समिईओ सिमि'य गुत्तीओ पणिहि दुविहाओ ।
 'आयारप्पणिहो' अहिगारा हुंति चउरेण ॥ ३७५ ॥
 ॥ 'आयारप्पणिहिनिज्जुत्ती' समत्ता ॥

विणयंस्स संमाहीए णिअखेयो होइ दोण्हवि चउको ।
 दव्वविणयंमि तिणिसो सुयण्णमिषेवमाईणि ॥ ३७६ ॥
 लोगोवयारविणयो अत्थनिमित्तं च कामहेउं च ।
 भयविणयमोक्खविणयो विणयो खलु पंचद्वा होइ ॥ ३७७ ॥
 अब्भुट्ठाणं अंजलि आसणदाणं च अइहिपूया य ।
 लोगोवयारविणयो देवयपूया अ विहवेणं ॥ ३७८ ॥
 अब्भासवित्ति छंदाणुवत्तणं देसकालदाणं च ।
 अब्भुट्ठाणं अंजलि आसणदाणं च अत्थकए ॥ ३७९ ॥
 एमेव कामविणओ भए अ नेयव्वमाणुपुव्वीए ।
 मोक्खंमि वि पंचविहो परूवणा तस्मिमा होइ ॥ ३८० ॥
 दंसणनाणचरित्ते तवे य तह ओवयारिए चेव ।
 एसो उ मोक्खविणओ पंचविहो होइ नायव्वो ॥ ३८१ ॥
 दव्वाण सव्वभावा उवइट्ठा जे जहा जिणवरेहि ।
 ते तह सदइइ नरो दंसणविणओ इवइ तम्हा ॥ ३८२ ॥ दारं ।

नाणं सिन्धइ नाणं गुणेइ नाणेण कुणइ किच्चाइ ।
 नाणी नयं न बंधइ नाणविणीओ हवइ तम्हा ॥ ३८३ ॥
 अट्ठविहं कम्मचयं जम्हा रिंत्तं करेइ जयमाणो ।
 नयमन्नं च न बंधइ चरित्तविणओ हवइ तम्हा ॥ दारं ।
 अवणेइ तवेण तमं उवणेइ अ सग्गमोस्समप्पाणं ।
 तवविणयनिच्छयमई तवोविणीओ हवइ तम्हा ॥ दारं ।
 अहं ओघयारिओ पुण दुविहो विणओ समासओ होइ ।
 पडिरूयजोगजुंजण तह य अणासायणाविणओ ॥ ३८४ ॥
 पडिरूयो पल्लु'विणओ काइमजोप'य वाइ माणसिंओ ।
 अट्ठ चउट्ठिइ दुविहो परूवणा तस्सिमा होइ ॥ ३८७ ॥
 अभुट्ठाणं अंजलि आसणदाणं अभिग्गह किई अ ।
 सुस्सूत्तणमणुगच्छण संसाहण काय अट्ठविहो ॥ ३८८ ॥
 हियमियमफइसवांइ'अणुर्याइभासि वाइओ'विणओ ।
 अकुसलचित्तनिरोहो कुसलमणउदीरणा'चेव' ॥ ३८९ ॥
 पडिरूयो पल्लु विणओ पराणुअत्तिमइओ मुणेय्यो ।
 अप्पडिरूयो विणओ नायव्यो केवलीणं तु ॥ ३९० ॥
 एसो'मे परिकहिओ विणओ पडिरूवलस्सणो तिचिहो ।
 वायंअविहिविहाणं वेति अणासायणाविणयं ॥ ३९१ ॥
 तित्थयरसिद्धकुलगणसंघकियाधम्मनाणनापीणं ।
 आयरिययेरउवज्झायगणीणं तेरस्स पयाणि ॥ ३९२ ॥
 अणसायणा य भत्ती यहुमाणो चन्नसंजलणया य ।
 तित्थगरां तेरस्स चउग्गुणा होति वावन्ना ॥ ३९३ ॥ दारं ॥
 दव्वं जेण च दव्वेण समाहो आहिअं च जं दव्वं ।
 भावसमाहि चउव्विह दंसणनाणे तवचरित्ते ॥ ३९४ ॥

॥ विणयसमाहीनिज्जुत्ती समत्ता ॥

॥ दसममज्झयणं ॥ ,

नामं ठवण सयारो दब्बे भावे य होइ नायव्वो ।
 दब्बे पसंसमाई भावे जीवो तदुवउत्तो ॥ ३९५ ॥
 निद्देसपसंसाण अत्थोभावे अ होइ उ सगारो
 निद्देसपसंसाण अद्दिगाम्मे एत्थ अज्झयणे ॥ ३९६ ॥
 जे भावा दसवेआलियम्मि करणिज्ज वणिअ जिणेहिं ।
 तेसिं समावणं विति जो भिक्खू भण्णइ स भिक्खू ॥ ३९७ ॥
 चरगमरुगाइयाणं भिक्खुवजीवीण काउणमपोहं ।
 अज्झयणगुणनिउत्तो होइ पसंसाइ उ सभिक्खू ॥ ३९८ ॥
 भिक्खुस्स य निक्खेयो निरुत्तएगट्ठियाणि लिंगाणि ।
 अगुणट्ठिओ न भिक्खू अययवा पंच दाराइं ॥ ३९९ ॥ दारं ।
 णाम ठवणा भिक्खू दब्बभिक्खू अ भावभिक्खू अ ।
 दब्बमि आंसांमाई अंओवि य पज्जवो इणमो ॥ ४०० ॥
 मेयओ मेयणं चेव भिंदियव्व तहेव य ।
 एएसिं तिण्ह पि य पत्तेयपरुवण थोळुं ॥ ४०१ ॥
 जह दारकम्मगारो मेअणभिसव्वसंजुओ भिक्खू ।
 अन्तेवि दब्बभिक्खू जे जायणगा अवरिया अ ॥ ४०२ ॥
 गिहिणौ वि सयारंभग उज्जुप्पंअ जणं विमग्गंता ।
 जीवणियदोणकिविणा ते विज्जा दब्बभिक्खु त्ति ॥ ४०३ ॥
 मिच्छादिट्ठी तसथावरण पुढवाइविंदियाईण ।
 निव्वं वहकरणरया अवंभचारो य संचइया ॥ ४०४ ॥
 दुपयचउप्पयघणघण्णकुवियतियतियपरिग्गहे निरया ।
 सच्चित्तमोइ पयमाणगा य उदिट्ठमोई य ॥ ४०५ ॥
 करणतिण जोयतिण सावज्जे आयहेउ पर उभये ।
 अट्ठाणवुपयत्ते ते विज्जा दब्बभिक्खु त्ति ॥ ४०६ ॥ दारं ।
 इत्थी परिग्गहाओ आणादाणाइभावसंगओ ।
 सुद्धतवामायाओ कुतित्थियाऽवंभचारि त्ति ॥ ४०७ ॥

आगमओ उवउत्तो तग्गुणसंवेयओ उ भावंमि ।
 तस्स निरुत्तं मेयगमेयणमेत्तञ्चरण तिहा ॥ ४०८ ॥
 मेत्तागमोवउत्तो दुविह तवो मेयणं च मेत्तञ्च ।
 अट्ठविहं कम्मखुहं तेण निरुत्तं समिन्नु त्ति ॥ ४०९ ॥
 भिदंतो य जह खुहं भिक्खू जयमाणओ जई होइ ।
 संजमचरओ चरओ भवं खवेंतो भयंतो उ ॥ ४१० ॥
 जं भिक्खुमेत्तवित्ती तेण य भिक्खू खवेइ जं च अणं ।
 तवसंजमे तयस्सि त्ति धायि अजो वि पज्जाओ ॥ ४११ ॥
 तिन्ने ताई दधिण वई य संसे य दंत विरण य ।
 मुणि तावस पन्नवगुज्जु भिक्खु बुढे जइ विऊ य ॥ ४१२ ॥
 पण्डित्थ अणगारे पासंडी चरण भंभणे चं व ।
 परिधायणे य समणे निगंथे संजए मुत्ते ॥ ४१३ ॥
 साह तूहे य तहा तीरही होइ चेव नायओ ॥
 नामाणि पयमाईणि होंति तयसंयमरयाणं ॥ ४१४ ॥ दारं ।
 भंवेगो निग्गेगो विसयविवेगो सुसोलसंसग्गो ।
 आराहणा तयो नाणदंसणचरित्तविणओ अ ॥ ४१५ ॥
 संती य महयझय विमुत्तया तह अदीणय तित्तिक्का ।
 आयस्वगपरिसुद्धी य होंति भिक्खुस्स लिगाहं ॥ ४१६ ॥ दारं ।
 अञ्जयणगुणो भिक्खू न सेस इइ ने पइण को हेऊ ।
 अगुणत्ता इइ हेऊ को दिहंतो सुवण्णमिय ॥ ४१७ ॥
 विसयाइ रसायण मंगलत्थ विणिण पयाहिणाचत्ते ।
 गरुण अट्ठज्जकुत्थे अट्ठ सुवण्णे गुणा भणिआ ॥ ४१८ ॥
 चउकारणपरिसुद्धं कसळेअणतावतालणाए य ।
 जं तं विसयाइरसायणाहगुणसंजुयं होइ ॥ ४१९ ॥
 तं कसिणगुणोवेयं होइ सुवण्णं ण सेसयं जुत्ती ।
 न हि नामरूपमेत्तेण पयमगुणो हवइ भिक्खू ॥ ४२० ॥

जुत्तोसुवण्णं पुण सुवण्णवण्णं तु जइवि कीरिज्जा ।
 न हु होइ नं सुवण्ण सेसेहि गुणेहि संतेहिं ॥४२१॥
 जे अज्झयणे मणिया भिन्खुगुणा तेहि होइ सो भिक्खू ।
 यण्णेणं जच्चसुवण्णं व संते गुणनिहिमि ॥४२२॥
 जो भिन्खू गुणरहिओ भिन्खं गिण्हइ न होइ सो भिक्खू ।
 यण्णेणं जुत्तिसुवण्णं व असई गुणनिहिमि ॥४२३॥
 उडिहुकडं भुंजइ छक्कायपमइणो घरं कुणइ ।
 पच्चक्खं च जलगए जो पियद कंठं नु सो भिन्खू ॥४२४॥
 तम्हा जे अज्झयणे भिन्खुगुणे तेहि होइ सो भिन्खू ।
 तेहिं य सउत्तरगुणेहिं होइ सो भाविपतरो उ ॥४२५॥

॥ सभिन्खुनिज्जुत्ती समत्ता ॥

। पढमा चूलिया ।

संजमपरिस्तवयनियमगुणकलियसीयकलिण य ।
 अरजवमइवलाधवपतीए मन्निओ चेव ॥४२६॥
 दग्गे खेत्ते काले भावंमि य चूलियाअ निन्खेवो ।
 त पुण उत्तरतंतं सुहगटियत्थं तु समइणी ॥४२७॥
 दग्गे सत्विच्चाई कुक्कुडचूडामणी मयूरई ।
 खेत्तंमि लोग निन्कुड मंदरचूडा य कूडाइ ॥४२८॥
 अइरित्त अटिगमासा अटिगा संवच्छरा य कालंमि ।
 भावे खओयसमिए द्मा उ चूला मुणेरच्चा ॥४२९॥
 दग्गे दुहा उ कम्मे नोकम्मरई अ सच्चदग्वाइ ।
 भावरई तस्सेव उ उदए एमेव यरई वि ॥४३०॥
 दग्गरई खलु दुविहा कम्मरई चेव नो य कम्मरई ।
 कम्मरइ वेयणीए नोकम्मरई य सहाइ ॥४३१॥

वक्तुं तु पुण्यभणियं धम्मे रइकारगाणि वक्काणि ।
 जेणमिमीए तेणं रइवक्केसा हवइ चूडा ॥४३२॥
 जह नाम आउरस्सिह सीवणळेज्जेसु कीरमाणेसु ।
 जेतणमपत्थकुच्छाऽऽमदोसविरई हियकरी उ ॥४३३॥
 अहविहकम्मरोगाउरस्स जीअस्स तह तिगिच्छाए ।
 धम्मे रई अघम्मे अरई गुणकारिणी होइ ॥४३४॥
 सज्जायनेजमतवे वेयायच्चे य ज्ञाणजोगे य ।
 जां रमई, ना रमई असंजमम्मि सो वच्चई सिद्धि ॥४३५॥
 तन्हा धम्मे रइकारगाणि अरइकारगाणि उ अहम्मे ।
 ठाणाणि ताणि जाणे जाइं भणियाणि अज्झयणे ॥४३६॥

॥ रइवक्कनिज्जुत्ती सम्पत्ता ॥

॥ वीया चूलिया ॥

जं पुण्यभणियं खलु अज्झयणे सत्तमंमिं यक्कं तु ।
 त चैव य होइ इमं पढमज्झयणंमि चूलाए ॥४३७॥
 रच्चेइदेयणियं नो कम्मे सहमाइ रइजणया ।
 भावरई तस्सेव उ उयए एमेव अरई वि ॥४३८॥
 सद्धरसख्यगंधा फासा रइकारगाणि दब्बाणि ।
 दव्वरई भावरई उयए एमेव अरई वि ॥४३९॥
 उदएण समुप्पज्जइ परीसदाणं तु सा भंघं अरई ।
 णिज्जरपहं च काउं सम्मं अणियासणिज्जाओ ॥४४०॥
 अहिगारो पुव्वुत्तो चउव्विहो विइयचूलियज्झयणे ।
 सेसाणं दाराणं अहकमं फासणा होइ ॥४४१॥
 दब्बे सरीरमविओ भावेण उ संजओ इहं वस्स ।
 उग्गहिआ पग्गहिआ विहारचरिया मुणेयव्वा ॥४४२॥

अणियं पइरिक्कं अन्नाय सामुयाणियं उंछं ।
 अप्पोवही अकलद्धो विहारचरिया इसिपसत्था ॥४८३॥
 छहि मासेहि अहीयं अज्झयणमिणं तु अज्जमणएण ।
 छम्मासा परियाओ अह कालगओ समाहीए ॥ ४४४ ॥
 आणंदअसुपाय कासो सेज्जंभवा नहिं थेरा ।
 जसभइस्स य पुच्छा कहणा य वियालणा संधे ॥४४५॥
 तुम्हारिसा वि पुरिस्ता जहवि हरिज्जंति इडसोएणं ।
 ता कथ चिर होही घोरत्तमणिदिअ ठाणे ॥४४६॥
 आओ दो चूलाओ आणोआ जम्पणीए अज्जाए ।
 सीमंधरपासाओ भवियाण विओहणट्टाए ॥४४७॥

॥ दसवेआलियनिज्जुत्ती समत्ता ॥

* एतच्चिदाङ्किता गाथा भाष्यगाथा इति नाम्ना निर्दिष्टा दृश्यन्ते ।

† एतच्चिदाङ्किता गाथा हरिभद्रसूरिकृतगीतिकाया न व्याख्याता ।

‡ एतच्चिदाङ्किता गाथा हरिभद्रसूरिभिष्टोकाया लिखिता ।

DASAVEĀLIYA SUTTA

NOTES

CHAPTER I

The title of the book is दसवेआलिय (Sk दश वैकालिक) The Traditional view explaining the term दसवेआलिय is put forth by the नियुत्ति in Gāthas 12-14 सामादय-मणुकमओ वण्णेउ चिगयपोरि सीए ऊ । निज्जूढं निर सेज्जमयेण दसकालिय तेण ॥ जेण य अ य पडुष्ठा जत्तो जायन्ति जह य ते दयिया । सो त थ तथो ताणि य तहा य कमसो कहेयन् ॥ सेज्जमय गणधर जिणपडिमादसणेण पडिनुढ । मणगपियर दसकालियस्व निज्जूहग वदे ॥ The story can be briefly given as follows—Vardhamana, the last Tirthankara had his pupil सुधर्मा in charge of the तीर्थ or Church. He had a pupil by name Jambu Jambu had a pupil by name Prabhava. Prabhava was unable to find out from among his pupils a Ganadhara suitable to hold charge of the Church. He began to search one from among householders. He thought of a Brahmana named सेज्जमव (Sk शयभव) as a suitable person to succeed him. He sent two of his pupils to सेज्जमव at Rajagriha where the latter was performing a sacrifice, with instruction that they should beg alms of सेज्जमव and on being refused they should exclaim "alas ! Religious Truth is not known !" and walk away. The

pupils did as they were instructed **सेज्जभव** was set a-thinking and he approached his teacher and asked him about the Truth The teacher said at first that the Vedas were the Truth **सेज्जभव** thereupon drew out the sword and repeated the question The teacher then said that there was the idol of Jina below the sacrificial post which was imperishable and eternal, and the Jaina Religion was the Truth He presented the plot of ground where the sacrifice was held to the teacher and went away in search of the two monks whom he found near their Head, **Prabhava** He questioned **Prabhava** about Religious Truth and **Prabhava** instructed him **सेज्जभव** became a monk and came to possess the knowledge of the Fourteen Purvas The relatives of **सेज्जभव** felt very much when the latter became a monk especially because he had no issue They asked his wife whether she felt anything in the womb on which she replied she slightly (**मणग**) felt the presence of a foetus She was then pregnant and duly gave birth to a son who was named **मणग** on account of the remark **उवल्लस्सेमि मणग** made by his mother When the boy became eight years old, he made queries of his mother about his father On learning that his father had become a monk, the boy left his house to see his father whom

he met in the city of Champā The boy also became a monk The father-monk by his spiritual vision came to know that the boy had only a life of six months in store, and hence he extracted religious precepts from the Pūrva books hurriedly, irrespective of the instructions regarding the proper time of study obtaining in the case of monks As a consequence the composition of नेत्तमय came to be known as वेत्तकालिक As the number of chapters—excluding the two appendix chapters—is ten the name given to the Sūtra is

Dasaveāliya sutta' (Sk दशवैकालिक सूत्र) The Niryukti calls the book by the name दसकालिय also The book has 10 chapters—designated अथयण (Sk अभ्ययन) The Niryukti cites the following regarding the extraction of the matter of the book from the Pūrva books —आयपथायपुत्रा निवृद्धा होइ धम्मपण्णत्ती । धम्मपथायपुत्रा पिंडस्स उ एनणा तिचिद्धा ॥ सच्चपथायपुत्रा निवृद्धा होइ गगसुद्धा उ । अग्नेसा निवृद्धा नग्मस्स उ तइयवत्थुओ ॥ विइथो विय आपसो गणिपिंडगाओ दुवालसगाओ । एय निर निवृद्ध मणगस्स अणुगहट्ठाए ॥ निर्युत्ति 16 18

St 1 The term 'dharma' is here defined and explained to be a collection of three things—abstinence from injury self-restraint and austerities The term अहिंसा (abstinence from injury) refers to the general attitude of mercy

to living beings, known technically as प्राणातिपात-
विरति or प्राणिदया which forms the First Vow in
Jainism The term संयम (self-restraint) refers
to the withdrawal of senses from objects of sense-
adherence to which causes transmigration The
word संयम is equivalent to आत्मवद्वारोपरम The term
तप refers to the various bodily austerities which
are mainly divided into 12 kinds, such as fasts and
the like The observance of this three-fold religion
is the highest bliss The term धर्म is derived from
धृ to support, and it refers to those bodily and
mental activities which save the soul from falling
into bad conditions cf दुर्गतिप्रसृतान् जीवान्यस्माद्धारयते
तत । धत्ते चैतान् शुभे स्थाने तस्माद् धर्म इति स्मृतः ॥

St 2-3 रसं आपियद् (Sk रस आपियति) sucks
the flower-juice The word भ्रमण is explained as
आम्यन्ति तपस्यन्ति इति भ्रमणा । It is defined as य-
स्य सर्वभूतेषु त्रसेषु स्थावरेषु च । तपश्चरति शुद्धात्मा
भ्रमणोऽसौ प्रकीर्तितः ॥ The word भ्रमण occurs in Panini
(2-1-70) and means 'a monk' in general although
it is specially found used in connection with the
Buddhist and the Jain monks in the later classical
literature A Prakrit verse refers to monks of five
different sects cf — 'निगद्य-सक्क-तावस-गेह्य-आजीव
पचहा भ्रमणा " The word मुक्ता (Sk मुक्ता) refers
to such wandering monks as are absolutely free
from परिग्रह or ग्रन्थि which refers to the notion

of possession-external as well as internal सति माह्वो (Sk. सन्ति साधव or शान्ति-साधव) (1) those who are always monks (2) who are monks full of mental peace or perfection (सिद्धि) of नियुक्ति 'सति विज्जति च य सति सिद्धिं च साधति नियुक्ति' 121 दाण० (Sk. (दानमस्तैषणे रता) Always given to accepting what is given (दान), what is clean (भक्त i. e. प्राप्त) and what is free from faults of begging (एषणा) in connection with searching (गन्ने पणा), receiving (ग्रहणेपणा) and use (परिभोगेपणा) The two stanzas signify that the monk is to go from house to house in high and low families and accept food in no way prepared or meant for him just as a bee moves from flower to flower and sucks the juice which is in no way meant for it cf तत्थ समणा तवस्सी परकुडपरनिट्ठिय विगयधूम । आहार एमति जोगाण साहणदूए ॥ जणकोटी परिसुद्ध उग्गमउण्णायणेमणासुद्ध । छान्णरक्खणा अहिंस अणुपाळणाए ॥ for छान्ण-विद्व वेयण वेयावच्चे इरियाए य सजमदूए । तह पाणवत्थियाए छट्ट पुण धम्मचित्ताए ॥

St 4 वित्ति (Sk. वृत्ति) Alms lit maintenance उपहम्मई (Sk. उपहन्यते) 'हम्म' is the base of the passive of the root हन् The line means 'we shall get alms in such a way that none (i. e. no living organism earth body etc) would be killed अदागदेसु (Sk. यथाहतेषु) prepared for themselves and their people by the householders रायन्ते

(Sk रियन्ति or रिणन्ति) go, move to. The reading रीयन्ति appears grammatically better, although रोयन्ते appears to be the generally accepted one.

St 5. अणिस्सिया (Sk अनिश्चिता) Unsettled or indefinite with respect to houses to be visited for begging, like the bees that have no settled gardens to visit बुद्धा (Sk बुद्धा) Conversant with the religious truth. The stanza gives a general definition of the term 'monk' (साहु or समण) in the real sense of the word cf काय चाय च भण च इदियाइ च पच दमयति । धारेति बंधचेर सज्जमयति कसाण य ॥ ज च तवे उज्जुत्ता तेजेसि साहुलक्खण पुण्ण । तो साहुणो ति भण्णइ साहुणो ति निगमण चेय ॥
निर्युक्ति 140, 141

CHAPTER II.

St 1. विसीभंतो [Sk विपीदन्] lit drooping getting loose committing mistakes or faltering at every step. सकप्प [Sk सकल्प] ignoble thought. The particle नु is idiomatically used in the sense of censure cf कथं नु स वैयाकरणो योपशब्द प्रयुंक्ते ॥ or कथं नु स राजा यो न रक्षति ।

St 2-3 The two stanzas define the term चाई [Sk त्यागी] which means भ्रमण or साधु. He is not a real त्यागी or भ्रमण who does not enjoy splendid garments, ornaments, women, couches etc only because they are not at his

disposal but one who abandons these things even when he could enjoy them, is a Tyāgi

The story of सुबन्धु is quoted by the commentator to illustrate a त्यागी or relinquisher in name सुबन्धु was a loyal minister of the Nanda dynasty who, after the downfall of the Nanda dynasty and the accession of Maurya Bindusara on the throne poisoned the ears of Bindusara against his minister Chanakya and fraudulently burnt him to death Before his death, Chanakya left in a casket something like a will which stated that one who would get the smell of the scent placed along with the will, might enjoy the whole of the estate including horses, chariots etc provided he remained strictly indifferent like a monk to the several objects if he did not so remain he was to die Subandhu tried the truth of the Statement, and the man, whom he placed in charge died Subandhu, however, who cared for his life, remained indifferent and lived enjoying Monks behaving like Subandhu : *e* those who do not enjoy only because they cannot afford to do it are not real Tyāgins' but those only are 'Tyāgins' who behave like Bharata and do not enjoy the various things even though they be at their disposal अचछन्दा [Sk अचछन्दा or अस्वयशा] not at one's disposal as opposed to साहीण [Sk स्वाधीन] at one's disposal The form अचछन्दा is Nom pl and

qualifies ये (साधवः). It is used in the literal sense अस्ववशाः here, meaning 'who are not masters of themselves in the matter of the enjoyment of the various objects.' The Nom. pl. can be understood to be used for the Acc. pl and the word अच्छन्द would then qualify the word पदार्थान् understood, meaning अनात्मवशान् or अधिद्यमानान्. Stanza No 2 refers to such Sādhus in name as have taken the vow of monk for livelihood Cf. "आजीयिकामाग्ननिमित्तगृहीतव्रताः, भोक्तुकामा अपि असंपत्तितो नासेवन्ते, न ते त्यागिन उच्यन्ते" दशवैकालिकवृत्ति. पिष्टिकुव्यद् [Sk. पृष्ठीकुर्वन्ति] put at the back, throw away. The commentator Haribhadra-sūri reads विपिट्टिकुव्यद् as one word, explaining as follows—विपिट्टैः-अनेके प्रकारैः शुभभायनादिभिः पृष्ठतः करोति-परित्यजति । वि can, however, be taken separately as अपि.

St 4. समाद् पेहाद् [समया प्रेक्षया] lit. with the same eye or sight; looking alike at all objects. परिव्ययतो—The word is Nom. Sing. of परिव्ययन्त the pr part. of व्य् (व्रज्) with परि. It appears to be used for the Gen. Sing. as all the commentators explain it. सिया [Sk. स्यात्] is many times used in the sense of कदाचित् (possibly, it may be). The words 'ण मा महं...तीसे' allude to an old story of a merchant boy who abandoned his young wife and became a monk. The young

monk openly proclaimed as taught by his preceptor 'ण सा मह०' 'She is not mine, nor am I hers' but all along inwardly thought सा विमह अहपि तीसे 'She is mine and I, too, am hers', and felt very much for having abandoned her. As a consequence, he returned to his village and asked at the public well a woman—who in fact was his wife but whom he did not recognise—about his wife putting a question whether the daughter of so and so was living or not. If the answer was in the affirmative, he wanted to become a householder again. The woman recognised him and thought that if she gave the correct reply, he would abandon monkhood. Hence, she replied that the girl, he inquired about, was given to another. Thereupon he appreciated the remark of his preceptor ण सा मह० the truth of which was brought home to him. The Stanza states that if a monk perchance were to think of love, he should contemplate upon the line ण मा मह०" and at once withdraw his mind from the woman he thinks of.

St 5 आयावयाही [Sk आतापय] Mortify the flesh by bodily austerities चयसोगमल्लं [Sk त्यज सौकुमार्यं] Abandon delicateness of the body. Many manuscripts read सोगमल्ल. The word सोगमल्ल is frequently used in Prakrit and it is also

Uttarādhyayana पञ्चपदे appears to be used for पञ्चयदंति or पञ्चदेजा The stanza means that serpents belonging to the Agandhana family would rather throw (पञ्चपदे) themselves into the blazing terrible fire than suck the poison from the wound they themselves have inflicted It was a belief that snake charmers could make serpents of Gandhana family suck the poison from the wound inflicted by them घन्तय [Sk घान्त] vomited

St. 7 The wording धिरस्तु ते is used for the Sk धिगस्तु ते Pie upon you जसोकामी [यशस्कामिन्] is used here in the Vocative "desirous of fame The commentators read the word अजसोकामी also आवेडं [Sk आपातु] The root पिव and पी are used in Prakrit for the Sk root पा to drink The reference in the stanza is to the settled match of राजीमती with अरिष्टनेमि Although the match did not actually take place, राजीमती looked upon it as having taken place She regarded herself as the wife of अरिष्टनेमि and hence she became a nun as soon as she learnt that अरिष्टनेमि had become a monk Because, she, as a wife, was abandoned by अरिष्टनेमि, her husband on considerations stated above, she talks of her being vomited-अरिष्टनेमि. घन्तय [Sk घान्त] vomited The वृत्ति takes घन्त equal to Sk घान्त stands a reference to the various

explained in Prakṛita-prakāśh. In all, there are four alternative forms :—सोडमह, सोथमह, सोगमह and सोगुमह कामे० Overcome desires and, at once misery is automatically overcome (कमिय=प्रान्तं) संपराथ [Sk संपराय] (1) worldly life (2) fight with emotions

St 6-11 Stangas 6 to 11 refer to the famous story of राजोमती who was offered in marriage to अरिष्टनेमि The marriage did not take place, as अरिष्टनेमि was much disgusted at the sight of many animals intended to be slaughtered for the marriage feast, and forthwith became a monk राजोमती, too, became a nun and started for mountain रैवतक or Girnar where अरिष्टनेमि was gone On her way, being drenched with rain, she waited in a cave where रथनेमि, her husband's brother, who too was a monk, began to court her. She baffled his attempt by offering him a drink in which she spat in his presence रथनेमि refused saying she had spat in it on which she retorted that she too was one who was spat by अरिष्टनेमि. For a detailed account see उत्तराख्ययन ch XXII.

The passage in the उत्तराख्ययन might be an earlier one. The account is given there in a masterly manner and curiously enough stanzas 6 to 11 of the Das'avaikālika are identical with stanzas 41 to 44, 46 and 49 respectively of the

Uttarâdhyayana पञ्चदे appears to be used for पञ्चदंति or पञ्चदेजा The stanza means that serpents belonging to the Agandhana family would rather throw (पञ्चदे) themselves into the blazing terrible fire than suck the poison from the wound they themselves have inflicted. It was a belief that snake charmers could make serpents of Gandhana family suck the poison from the wound inflicted by them. वन्तं [Sk वान्त] vomited

St. 7 The wording धिरस्यु ते is used for the Sk धिगस्तु ते Fire upon you जसोकामी [यशस्कामिन्] is used here in the Vocative "desirous of fame " The commentators read the word अजसोकामी also आनेत्र [Sk आपातुं] The root पिय and पी are used in Prâkrit for the Sk root पृ to drink. The reference in the stanza is to the settled match of राजीमती with अरिष्टनेमि Although the match did not actually take place, राजीमती looked upon it as having taken place She regarded herself as the wife of अरिष्टनेमि and hence she became a nun as soon as she learnt that अरिष्टनेमि had become a monk Because, she, as a wife, was abandoned by अरिष्टनेमि, her husband on considerations stated above, she talks of her being vomited by अरिष्टनेमि. वन्त [Sk वान्तां] vomited The writer of the वृत्ति takes वन्तं equal to Sk. वान्तं and understands a reference to the various

enjoyments of domestic life which रथनेमि vomited or abandoned when he became a monk.

Sk 8 भोगरायस्स [Sk भोगराज] Jācobi has remarked in his note on उत्तराध्ययन XXII 43 that भोग is a mistake for भोज. There was a country as well as a tribe by name भोज, and उग्रसेन the father of राजीमती might have been connected with it. The word भोग might have been written for भोज as the former was a very famous Kshatriya clan mentioned in Jain Literature and Scriptures as one much honoured by ऋषभदेव हरिभद्रसूरि explains भोगराज as उग्रसेन. The writer of the वृत्ति takes the word भोजराज and explains it उग्रसेन अन्धगवष्टिणो [Sk अन्धकवृष्णे]. The commentator Haribhadrā explains अन्धकवृष्णि as another name of समुद्रविजय, the father of रथनेमि. अन्धक and वृष्णि were brothers after whom the whole clan, formed of the descendents of both the brothers came to be known as अन्धकवृष्णि, and समुद्रविजय belonged to this clan. It is interesting to note that in the Hindu mythology अन्धकवृष्णि is the name of the Yādava clan to which बलराम and वृष्ण belonged while उग्रसेन was the name of the father of कंस and देवसो मा कुले गघणा द्योमो [Sk. मा (आवा एवंप्रधानकुले) गन्धनी (i.e. गन्धनसर्व-सदृशो) भूय]. Let us not be गन्धन Snakes in our noble families Cf जह ण सत्पुत्ता द्योमो त्ति भणिय

होइ" Ms ख reads सयम for संजम throughout the passage

St 9 The words तासु तासु are to be understood after the word नारीओ The stanza means—"If you fall in love with every woman you see, you will be without hold like the Hada tree shaken by the wind" The word हड or हढ refers to an aquatic plant The writer of the Vritti explains it as a kind of grass which leans before every breeze that comes from any direction. The word occurs in ब्रह्मपना I, and वसरा० II 3 where it occurs as the name of an aquatic plant among several other plants like moss, lotus etc

St 10 संजयाए [Sk संयताया] Of the self-restrained nun The illustration of the elephant brought to the proper path by the goad, is a common one, and there need not be understood any reference to a special story such as one related in the commentary by Haribhadrāsūri

St 11 पुरिसोत्तिम [Sk पुरयोत्तम] The best of men, used with reference to रथनेमि who, although he had a temptation, did not fall a victim to it.

CHAPTER III

St 1, Stanzas 1 to 10 mention the various things which are prohibited in the case of great monks, 'who have fixed themselves well in self restraint, who are free (विष्णुमुक्ताण) from worldly

matters, who are the protectors of the six groups of living beings, (तायिणं) and who are free from external possessions and internal emotions (निगंथाणं) The word तायि has been explained by हरिमद्र as protectors of their own selves such as the Ganadharas as also protectors of self and others such as the Tirthankaras अणाइण [Sk अनाचरित or अनाचीर्ण] lit unpractised For Similar rules see आचारांग (II-1), सूत्रकृतांग (I-9) and उत्तराध्ययन (I-1.)

St. 2 उद्देशिय [Sk. उद्देशिकं] Food prepared by a layman for a particular monk. If a monk accepts such food, he commits the second of the sixteen Udgama faults. The writer of the Vritti remarks that उद्देशिक includes आद्याकर्मिक also- क्रीयगडं [Sk क्रीतकृतं] made by buying things for the monk (This refers to the eighth of the Udgama faults) णियाग [Sk नित्यक] given as a regular alms to a monk after inviting him, अभिह्वड [Sk. अभिहृत] brought from a distance for the monk. This is possibly the same as अध्याहृत the eleventh of the Udgama-doshas रात्रिभक्त [रात्रिभक्त] eating at night. This is a well-known fault and many times desisting from it is added as a sixth vow to the five famous vows वीयण [Sk वीजन] Fanning.

St 3 संनिही. [Sk संनिधि] Storing up things for future use, in cases of emergency for self or others गिहिमत्ते [Sk गृहि-अमत्रं] the pot of the

householder. The commentators translate गिहिमत्त as गृहिमात्र रायपिण्डे किमिच्छत् [Sk राजपिण्ड किमिच्छत्:] The word रायपिण्ड means 'royal food' i. e. rich food किमिच्छत् means 'food prepared according to the desire of the monk after asking him what he desires' It appears that रायपिण्ड and किमिच्छत् are separate things and the commentators explain accordingly, although the editor of the commentary of हरिभद्रसूरि [आगमोदयसमिति edition] appears to take them together. संयाहणं. This line appears to be a line of the Upajāti metre. संयाहण means shampooing, the Sanskrit word is संयाहन हरिभद्रसूरि, however, has given the Sk word संयाधन दन्तपहोयणा [Sk. दन्तप्रधावन] the cleaning of teeth. संपुच्छण [Sk. संप्रश्नः] Query about a layman of a prohibited nature or query about self. पलोयणा [Sk. प्रलोचनं] looking.

St 4 अट्टाय [Sk. अष्टापद or अर्यपद] gambling by playing with counters (सारिप्तं), or making remarks about politics नालोप [Sk. नालिका] A special variety of playing with dice where the dice are cast on the ground through something like a tube The line अट्टायणालोप छत्तस्स य धारणट्टाय appears to be the line read generally by the Manuscripts, which sounds like a line of the Āryā metre. धारणट्टाय [Sk. धारणार्थाय] The commentator हरिभद्र looks upon धारणट्टाय as archaic for धारणमनार्थाय He explains it as 'holding the

umbrella for a sinful purpose' i. e. holding it when unrequired. The writer of the Vritti translates the word as धारणमर्थाय, and explains it as 'holding the umbrella for a purpose'. It is likely that there might have been the reading 'उत्तस्स य धारण अणट्ठाण' making the line a line of आर्यामीति तेगिच्छ [Sk चिकित्सा Treatment of the disease. पाणहा [Sk उपानहौ] shoes on the feet-समारंभं च जोहो [Sk समारम्भञ्च ज्योतिष] Kindling of fire.

St 5 सेज्जायर [Sk शय्यातर] A layman who gives residence to the monk, आसंदो [Sk आसन्दो] A raised seat गिहतरनिसेज्जा [गृहान्तरनिषद्या] (1) Sitting at a place other than one's own residence, (2) Sitting at a place between two houses उच्चट्टण Sk. उद्धर्तन] Rubbing so as to remove the dirt

St 6 वेयावडिय [Sk वेयावृत्य] Service Doing any service to the householder, just as begging food for him, is prohibited. The word वेयावडिय occurs frequently and is explained by commentators as वेयावृत्य in Sanskrit. The word rather corresponds to Sk वेयावृत्य or व्यावृत्तता आजीववृत्तिया [Sk आजीववृत्तिता] Maintaining oneself by following the occupation of the caste or family तत्तानि, [Sk तप्तानिर्वृतमोजित्वम्] Drinking that water which is heated (तप्त) no doubt, but which is not finished or accomplished in purity. The water, in order to be निर्वृत or परिणत i. e. drinkable must be

absolutely boiling which is ascertained by noticing the bubbles thrice on the surface आउरस्सरण [Sk आतुरस्मरण] Remembrance of previously eaten delicious things by a monk when oppressed (आतुर) with hunger The commentators explain the word as आतुरशरणानि also, which means 'giving shelter to distressed persons'

St 7 This and the next two stanzas give a list of forbidden articles of food मूलष [Sk मूलक] a white root used for vegetable purposes known by almost the same word in the vernaculars सिङ्गवेर [Sk शृङ्गवेर] wet ginger उच्छुखडे अनिबुडे [Sk इभुखण्ड अनिर्वृत] A piece of sugarcane that is not निर्वृत or परिणत i e which is not kept for a sufficiently long time so as to become fit for eating The word अनिर्वृत qualifies मूलष and सिङ्गवेरे also सच्चित्त [Sk सचित्त] possessed of living organisms आमके [Sk आमक] raw

St 8 There are mentioned here the various kinds of salt prohibited for the use of monks

St 9 There are described here the various treatments of the body prohibited for the monks धूपण [Sk धूपन] exposing one's garment to smoke so that it should dry up The word is also explained to mean 'smoking' वथीकम्म [Sk वस्तिकर्म] Application of oil for vacating the bowels serving the purpose of the enema The words वमन and विरेचन refer to emittants and purgatives respectively by

the use of मदन fruit and myrobalan अजम [Sk अजम] refers to the use of collyrium and the like गायाम्र (Sk गायाम्र) anointing the limbs

St 10 लघुभूयविहारिण [Sk लघुभूतविहारिण] moving as lightly and freely as the wind The word लघुभूत literally means 'become lightened or light,' and hence 'wind' secondarily

St 11 The behaviour of the monks is very briefly described here by a reference to its main features पचासव० (Sk पञ्चासवपरिहाता or घात पञ्चासवा) Those that have known and abandoned consequently, the fivefold influx of Karma like 'injury to living beings' 'telling a lie' etc The word, in short, refers to the Five Great Vows characterized by a complete abstinence from हिंसा, मृपाघात अदत्तादान मेथुन and परिग्रह तिगुत्ता (Sk त्रिगुत्ता) characterized by the Three Guptis छसु सजया [Sk पदसु सयता] Restrained towards the six groups of living organisms as described in the next chapter पचनिग्रहणा [Sk पञ्चनिग्रहणा] Restraining the five senses धीरा courageous The Commentator explains the word as धिया राजन्तोति धीरा उज्जुदसिणो [Sk ऋजुदर्शिन] Seeing the straight thing viz मोक्ष, i.e. striving for Release

St 12 पडिसलोण [Sk प्रतिसलीन] Staying in their place of residence

St. 13 परीसहस्रिदन्ता [Sk परिपहरिपुदान्ता or दान्तपरिपहरिपव] Who have checked down the enemies in the form of the twentytwo Parisahas or troubles For a detailed list of these troubles, which the monk must cheerfully bear, see Uttarâdhyayana Ch II

St 14 सव्यदुस्सखण्णद्वहा [Sk सव्यदुस्सप्रहाणार्थाय] All commentators translate the word यद्दीणद्वहा as प्रक्षयार्थम्. पहाण would be a better reading, although not found in the manuscripts. पक्कमति [Sk प्रकुमन्ति] Strive

CHAPTER IV.

There is given the description of धर्म or religion of the monks in the first chapter Then follows in the second chapter the description of the monk's life or asceticism without which true religion cannot be followed As the ascetic has to follow specific rules of conduct for being a true ascetic, the rules had to be stated and their description is given in the third chapter The specific rules of conduct generally refer to injury or हिंसा of living beings which has to be avoided very carefully by the monk As, in order to follow a strict course of अहिंसा, a detailed knowledge of all living organisms is necessary, it is given in the present chapter which is named छज्जीरणिश [Sk. पद्मजीवनिशाय] The conception of life is

matter, which we call dead matter to-day, has been in fact found in India since very ancient times. The elements like earth, water etc are stated to be possessed of a living presiding deity (देवता) in very ancient Sanskrit books. The question has been treated in a thoroughly penetrating manner in the Jain religious books where life principle is noticed in earth, water, air, fire and plants excepting such cases where it is done away with by the use of शस्त्र (weapon) such as some elements with respect to other elements. For details see आचारांगसूत्र (Ch I-1) and उत्तराध्ययनसूत्र (Ch 36) 'Whatever grows or whatever promotes the growth of other things as living' appears to be the principle to determine the presence of life or otherwise in a thing. The word छज्जीवणिया is found in all manuscripts as the heading of the chapter and it is explained as पद्मजीवनिकाय by the commentators. Perhaps the original word might have been छज्जीवणियाया (Sk पद्मजीवनिकायिका) or छज्जीवणियाया (Sk पद्मजीवनिकाया).

Section 1 आउसं archaic Voc sing of आउस corresponding to Sk आयुष्मन्. Sometimes there is found the Nom sing, or, the Voc sing ending in an Anusvara in the Āgama literature especially in the case of such words as have got the corresponding Sk word ending in मन्. See विज्र

(विद्वान्) जय (यत्न irregular for यत्मान) The commentators suggest that the words आउस and तेण can be read together as one word, and they give various alternative explanations of the combined words आउसतेण such as (1) by the long-lived one or 'while living' (आयुष्मता) or, (2) by one staying (near the preceptor) [Sk आउसता] or (3) by the considerate one (आमृषता) in which case the word is to be read as आमुसतेण कासरेण [Sk काश्यपेण] by one whose Gotra name is काश्यप सुप्रनखाया [Sk सुभाष्याता] well explained in the assembly of gods men and asuras The word अन्त्याय frequently occurs for आप्यात in the Agamas धम्मपण्णत्ती [Sk धर्मप्रवृत्ति] because it leads to the knowledge of religion The Nom Sing धर्मप्रवृत्ति is used here for the Abl sing धर्मप्रवृत्ते in the sense of हेतु or reason सेयम्मे अहिन्विड [Sk धेयो मे अयेतु] It is beneficial for me to read चित्तमतम मन्त्राया (चित्तवती आख्याता) is said to be possessed of mind or sensation The word चित्तमत in the neuter gender is archaic or the word might be चित्तमत only, with nasal as additional The writer of the वृत्ति notices the reading चित्तमतमन्त्राया and explains that पृथ्वी (the earth) possesses a subtle small sensation of चित्तमात्रा, स्तोकचित्तेत्यर्थः । पुद्गोसत्ता [Sk पृथक्सत्ता] With several distinct living organisms The word occurs at several places in the आचारगम्य सत्यपरिणय (Sk शब्दपरिणय)

working of the destroyer Fire sunshine, wind, salt etc are mentioned as शस्त्रs or destroyers of life in connection with the earth cf. नियुक्ति-द्वय सत्थग्गिविसं नेहविलपारलोणमाईअ ॥ अग्रवीजा [Sk अग्रबीजा] having seed at the end such as कोरटक and other plants This and the subsequent words mention the variety of the vegetable kingdom अण्डया [Sk अण्डजा] oviparous. This and the following epithets mention eight groups of full-developed beings of five senses as contrasted with the four groups often mentioned in the Hindu books The various movements or signs of life noticed in these beings are mentioned in the words अभिक्कत, पडिक्कत etc which refer to the various kinds of movements परमाहम्मिमा [Sk परमधर्मिका] desirous of happiness (परम) The lengthening of the last vowel of परम is archaic तसकाओ [Sk त्रसकाय] The group known by the name 'trasa' The word त्रस is derived from the root त्रस to feel, to be nervous, and refers to such living organisms as have the capacity to feel It appears that the term त्रस is here used for the last group, as opposed to the term स्यावर used for the first five groups The तत्थायाधिगमसूत्र (II 13, 14) takes the earth and water organisms as well as vegetable kingdom as स्यावर and the rest viz तेज, वायु and beings possessed [two to five senses as त्रस]

दद [Sk दण्ड] The word म to be understood in the general sense of smashing beating or troubling The order of the prophet is इच्छसि न समणुज्जाणेज्जा prohibiting a monk from giving any sort of trouble to any living being himself or through others or by consenting to others' giving the trouble Consequently, the monk is to make a solemn declaration before his preceptor in the words जायज्जीवाणं बोसिरामि under-taking not to cause trouble to living beings by mind by word or by body in any of the three ways mentioned above viz by himself by others or by consent to others He further declares that in case he errs, he would do the प्रतिक्रमण ceremony for it, would censure himself for it privately and publicly and would take himself away from it This very thing is the First Great Vow the solemn acceptance of which by the monk before his preceptor is described in the words that follow—पदमे भन्ते वेरमण पाणाइवाय [Sk प्राणात्तिपात-इन्द्रियात्तिपात] injury to any limbs or senses The words अइवाइज्जा अइवायाविज्जा and समणुज्जाणिज्जा should rather have been अइवाणमि अइवायाणमि and समणुजाणामि The word समणुजाणामि, however, is found in many manuscripts at this place and the subsequent places, and consequently, it has been adopted in the text The Five Great

Vows mentioned here exactly correspond to the 'yamas' or self-restraints mentioned in the Yoga Philosophy of 'अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमा' (पातञ्जलयोगसूत्र II-30) They are mentioned quite similarly in the Buddhistic Philosophy—the word चेरमणी taking the place of चेरमण

Section 6 छट्ठे मन्ते घण० Abstinence from taking food at night is here mentioned immediately after the Five Great Vows as of equal importance. It is called simple घण (Sk घृत) Some manuscripts call it even महन्वअ [महाव्रत] just as the other five are called by that name असण चा [Sk अशनं चा पानं चा पादिमं चा स्वादिमं चा] This fourfold division of foodstuffs occurs frequently in the Sutra literature and refers, as the commentators explain it, to general eatables drinkables, chewables and relishables respectively such as boiled rice, grape juice, dates and betel preparation अतद्विद्ययाण [Sk आत्महितार्थतायै] For the sake of his spiritual benefit

Section 7 This and the following sections describe in detail the way in which the monk is to avoid hurting the six groups of living organisms छेदु [Sk छेदु] a clod of earth ससरक्ख [Sk सरज्जस] dusty, soiled with dust कल्लिचेण by a small stick. Some manuscripts read किल्लिच also. The word is entirely Pāṇini's Haribhadrāsūtra

however, gives the Sanskrit word कलिञ्ज and explains it as मुद्रकाष्ठ सलागा [Sk शलाका] A small iron wire हस्त [Sk हस्त] Collection. आलि-
हिजा० [Sk आलिखेत् विलिखेत् घट्टयेत्, भिन्धात्]
Should scratch, carve, shake or break

Section 8 ओस [Sk अपदयाय] frost, white dew हिम Ice snow महिय [Sk महिका] mist, करक hail-stone हस्तनुरु The word is explained by the commentators as water coming out of the earth and appearing on grass blades etc The word occurs also in वरपसून मुद्रोदग [Sk शुद्धोदक] refers to rain water उह्य [Sk आर्द्र] Wet न आमुसिज्जा० [Sk न आमुशेत् न सस्पृशेत्, न प्रपीडयेत् न आस्फोटयेत्, न प्रस्फोटयेत्, न आपीडयेत् न आतापयेत् न प्रतापयेत्] Should neither touch nor clasp, neither press, nor twist neither strike nor smash neither heat nor burn The section refers to various forms of water and the possible injurious actions towards them

Section 9 The section refers to various fire bodies and the possible injurious actions in their case इगाल [Sk अगार] Burning embers मुम्मुर [Sk मुर्मुर] hot ashes अलाय [Sk अलात] Fire-brand उज्ज [Sk उल्का] Burning meteor न उज्जेजा [Sk न उत्तिञ्चेत् न घट्टयेत्, न उज्ज्यालयेत्, न निर्वापयेत्] should neither sprinkle water over, nor stir, neither kindle nor extinguish

Section 10 The section refers to the wind

bodies and the possible injuries to them सिष्ण [Sk सिचयेन] The word सिष्ण possibly stands here for सिचय or सिचय meaning a garment or its end Haribhadrāsūri explains it as Chowrie बिहुण and तालिबट [Sk बिचवन and तालवृन्त] both mean 'fan' ण फुमेज्जा [Si न फुटुर्यात् न धीजयेत्] Should neither blow nor fan

Section 11 The section refers to the plant and herb group and the possible injuries to them The word पट्टिअ [Sk प्रतिष्ठित] in the passage means 'placed upon' and refers to things placed upon seeds sprouts etc कोल is a Prākṛit word for the Sanskrit word चुण the wood insect तुयट्ट is a peculiar Prakrit root often occurring in the old Sūtras which corresponds to [Sk त्वण+युट्] and means 'turn from one side to another'

Section 12 The section refers to living beings of two or more senses and the possible injurious actions to them पट्टिमादसि [Sk पतद्महे] in the begging bowl The word occurs in this sense very frequently in the Āgama Literature पादपुच्छन [Sk पादपुच्छन] A sort of duster which the Jain monks take with them गोच्छा A piece of cloth to clean pots etc उड्डा The word is a purely Prakrit (देशी) word The commentators explain it as स्थण्डिल or altar The passage however, shows that it is one of the accompaniments (उपकरण)

of a monk सजयामेव [सयत एव or सयत एव] with self-restraint The lengthening of the last vowel is archaic पडिलेहिय [Sk प्रतिलेख्य] scrutinizing or inspecting

St 1 अजय [Sk अयतन् or अयत] without striving or making an effort to avoid injury to living beings The word grammatically appears to be Nom Sing like चिज्ज etc and gives a fairly good sense it is however better to take it to be used as an adverb, modifying the actions mentioned in चरमाणो, चिहुमाणो etc पाणभूयाइ [Sk प्राणभूतानि] पाण [Sk प्राण used for प्राणिन्] refers to breathing beings possessed of two or more senses while the word भूय [Sk भूत] refers to beings possessed of one sense कडुयफल [Sk कटुकफल] giving a bitter or bad fruit

St 8 जय [Sk यतन् or यतमान] striving or careful See note above on अजय

St 9 The stanza appears to give a nice summary of the teaching given above in the chapter The genitive case is used in the stanza for the Accusative case सर्वभूयप्पभूयस्स [Sk सर्वभूतात्मभूतस्य १ = सर्वभूतात्मभूत] Looking upon all beings as upon his own Self पिडित्वासवस्स [Sk पिडितास्रस्य] who has shut up all possible influx of Karma

St 10 The stanza gives in a nutshell the

The Nom is used for the Genitive The stanza पच्छा वि ते is not explained by हरिभद्रसूरि and some वृत्तिकारः in Sanskrit. Other वृत्तिकारः (see manuscript ख) have explained it It might have been a later addition The metre आर्यागीति which was of a later origin and the sense contained in the stanza which is in a way unnecessary, may go to prove the same न विराद्विजासि [Sk न विराधयेत्] should not injure. The Adhyayana gives the detailed account of how living organisms are scattered everywhere and how very difficult it is for a monk to avoid injury to them cf जले जीवा. स्थले जीवा आकाशे जीवमालिनि । जीवमालाकुले लोके कथं भिक्षुरद्विषत् ॥ This Adhyayana is also named आचार or धर्मप्रवृत्ति or चारित्र्यधर्म or चरण or धर्म cf जीवाजीवामिगमो आचारो चैव धम्मपण्णसी । ततो चरित्तधम्मो चरणे धम्मे अ षगद्वा ॥

CHAPTER V-1

St 1 The several ways of guarding oneself against injury to living beings have been given in the previous chapter One cannot guard oneself against injury to living beings unless one is able to preserve one's body The preservation of body depends on food consequently, the way in which clean and noninjurious food can be obtained and eaten has to be explained which

is done in the present chapter Manuscript ख reads भिन्नु for भिन्व which may be in a way a better reading, as the word भिन्नु furnishes the subject in the sentence and the adjectives असंभन्तो etc can be connected with it अमुच्छिन्न [Sk अमूर्च्छित] Not greedy, not covetous

St 2 गोक्षरगगओ [Sk गोचराग्रगत.] Engaged in or moving for alms which is the best course The word अग्र is taken as an adjective to गोचर by the commentators

St 3 जुगमायाए [Sk युगमादया] to the extent of the distance of one युग or yole of the cart

St 4 ओघाय [Sk अवपात] pit, ditch विसम [Sk विषम] Uneven place विजल mud The commentator explains the word as विजल, a place at which water is slightly dried up सक्रम [Sk सक्रम] a bridge परक्रम [Sk पराक्रम] another way which is round about and distant

St 6 सह अघ्रेण मग्गेण [Sk सति अन्यस्मिन्मार्गे] when there is another road available The Instrumental is used for the Locative The words अघ्रेण मग्गेण might have perhaps been अघ्रे ण मग्गे ण originally जय [Sk यतन् irregular for यतमान or यत used as an adverb] carefully, scrutinizingly

St 7 छालिय [Sk शारिकं] Salty, saline

St 8 तिरिच्छसपाइम [Sk तिर्यक्सपादिमेषु च] when there is an onrush of lower creatures like locusts etc

St ॥ वेससामत्त [Sk वेशसामन्त] The locality of public women बभचेरवसाणम् [Sk ब्रह्मचर्यवसानक or ब्रह्मचर्यावसानक] Some manuscripts follow the reading बभचेरवसाणुम् which is explained by the commentators in the same way as the reading बभचेरवसाणम् हरिभद्रसूरि explains the word in the first way —bringing celibacy under its clutches The other explanation ब्रह्मचर्यावसानक (putting an end to celibacy) is proposed by the writer of one Vṛtti विसृतिआ [Sk विस्रोतसिक्ता] opposed tendency of the mind by a remembrance of the past pleasures

St 10 अणायण [Sk भनायत्तन] Bad locality The regular Prakrit word is possibly अणाययण or अणाअअण which is read as अणायण for the sake of metre here ससग्गी [Sk मसर्गी fem form standing for the Masc form ससग] by the contact thereof चयाण पीडा [Sk व्रताना पीडा] The commentator हरिभद्रसूरि gives the way in which movements in the precincts of public women cause a disturbance to all the five Great Vows

St 12 Both the readings सुअ गार्वि and सुअ गार्वि are not in accordance with the metre अनुष्टुप The reading साण सुअ गार्वि presents an appearance of a foot of the Āryā metre सुआ and सुअ stand respectively for सूता and सुतिश delivered recently मडिम [Sk मडिम्भ] A place where children meet for playing

St 13 अणुष्णं नावणं [Sk अनुगतो नावनत] Neither high nor low neither elated nor depressed The remark refers both to the body and to the mind जहाभाग [Sk यथाभाग] with reference to objects of sense

St 14 दयदधस्त [Sk द्रुत द्रुत] quickly कुल उच्चायय [Sk कुल उच्चायय] high and low families The remark refers to families living in houses of decent and ugly appearance as well as to those which belong to people of high and low extract

St 15 आलोच्य (Sk आलोक) Window चिगल door in a window The word is a Deshi one सधि Hole cut in a window विणिग्धाए (Sk विनिध्यायेत्) should observe with eagerness

St 16 रहस्सारनियमाण (Sk रहस्यानि आरक्षिणा) The word रहस्ता is used for the accusative plural and is connected with the preceding two words and the following one The whole line means secret places of kings merchants, and constables'

St 17 पडिहुहकुल (Sk प्रतिदुष्कुल) Impure or censurable houses such as those where death has recently occurred and hence, which are temporarily so or those belonging to washermen etc which are permanently so मामग (Sk मामक) Where there exists the feeling of let not 'et

not' in the mind of the owner. The word refers to houses of persons who desire that no mendicant should enter their houses Cf the remark in the foot-note of a वृत्ति "मम गृहे कश्चिन्मा गच्छतु इति यत्र गृहपतिर्वक्ति तन्मामकम्" चियत्त The word is a Deshi one occurring frequently in the Sutra Literature meaning 'cheerful' (प्रोत्तिकर) cf. औपपत्तिकसूत्र The monk is to avoid such families as are specially delighted at the arrival of monks as well as families which are annoyed at it

St 18 साणीपाधारपिहिअं (Sk शाणीप्राधारपिहितं) screened by a curtain of hemp or camble etc अवपगुरे (Sk अपावृणुयात्) अवगुर or अवर्पगुर appears to be a a Deshi root in the sense of 'opening'. The words अवगु and अवगुय are frequently seen in the sense of 'opened' Cf अवगुयदुवारे (राजप्रश्रीय, औप०) पणुल्लिजा (Sk प्रणोदयेत्) should open The root पणुल्ल or पणोल्ल is used in Prakrit in the sense of pushing or opening, corresponding to the Sanskrit root प्र+नुद्. उग्गह or ओग्गह (Sk अवग्रह) Shelter, residence The word is frequently used in this sense in the old Jain Sūtras The word has, besides this, several other senses such as 'pot', 'sensual knowledge' 'discriminate knowledge', 'obtainment,' 'an acceptable thing' अजाइथा (Sk अयाचित्वा) without seeking The regular gerund form is जाइत्ता, which appears to

be read as जाइता for the sake of metre and the form जाइआ is obtained from it by the omission of the consonant त or जाइअ can be taken as the gerund form and the lengthening of the vowel अ can be said to be archaic

St 19 Cf 'पुण्यमेव साहुणा सण्णाकाइओवयोग काऊण गोअरे पविसिअहज आयविराहणा' (हरिभद्रसूरि-टीका) For details see ओघनिर्युक्ति

St 20 तमस्त Dark The word is used in an adjectival sense कुट्टा (Sk कोष्ठक) room apartment

St 22 चिउहित्ताण थ (Sk भ्यूहा था) after driving away or setting aside

St 26 दगमट्टियआयाणे (Sk उदकमृत्तिकाऽऽदानान्) The word आयाण is used here in the sense of 'road' (मार्ग)

27 कप्पिअ (Sk कल्पित) The words कप्पिअ and अकप्पिअ are used in the sense of 'acceptable' and 'unacceptable' respectively

28 परिसाडिज्ज (Sk परिशाटयेत्) Would abandon would throw on the ground दित्तिअ (Sk ददती) The lady who offers The feminine form दित्तिअ is used as the per on offering alms to the monk is generally a woman

St 30 साहट्टु (Sk सहत्य) collecting together घट्टियाणि (Sk घट्टयित्वा) After shaking The forms माहट्टु, निक्खिवित्ता, घट्टियाणि, सपणुल्लिया, ओगाहइत्ता

and चलइत्ता are all gerund forms घट्टियाण is a better reading grammatically

St 33-34 These two stanzas are written in the Ārya metre The Locative case in the words उद्वहेह्ण etc is used in the sense of विषये (with regard to or in connection with dripping things etc) The same thing as given in stanza 32 should be done in connection with the hand when it is wet with water, or dusty or muddy हरिआल (Sk हरिताल) मणोसिला (Sk मन शिला), हिंगुलभ (Sk हिंगुलक) गेरुअ (Sk गैरिक) घण्णिअ (Sk वर्णिका) सेड्ढिअ (Sk श्वेतिका) and सोरड्ढिअ (Sk सौराष्ट्रिका) are various kinds of earth अससट्ठ and ससट्ठ refer respectively to hands which are clean and which are unclean being besmeared with condiments and the like The rules regarding the acceptance of food when the hands are clean are given in the next two stanzas

St 40 कालमासिणी advanced in pregnancy Lit one whose time of delivery is imminent कालेन प्रसवकालेन युक्तो मास कालमास, तद्धती If such a woman takes the trouble of standing up or sitting down for giving alms, the food becomes unacceptable

St 42-3 The refusal of food from a woman who gets up to give alms putting aside her sucking child which begins to cry is quite consonant with

the rules given above. The commentator refers to a practice traditionally obtaining among monks in this connection. A monk, moving in a group or गच्छ, is less strict than one who moves alone. The former accepts the alms provided the child removed from the lap does not cry, while the latter does not accept food although the child may not cry.

St. 45-6 The stanzas refer to food kept in a pot covered by a pitcher, or a slab of stone, or a plank, as also in a pot soldered with lac and the like. If the cover is removed for the purpose of giving food to the monk, the food becomes unacceptable.

St. 47-54 The four kinds of edible articles given here are frequently mentioned in the Sūtra Literature. अशन refers to ordinary eatable articles like bread etc. पानक refers to drinks. खादिम refers to special delicious articles, while स्यादिम refers to articles of taste. Such articles are unacceptable if it be known that they are prepared for gifting away, or for merit, or for mendicants or for monks.

St. 55 उद्देश्य (Sk औद्देशिक) prepared purposely for the monk. कीयगद (Sk कीयगत) purchased, prepared after purchasing (the article) for a monk. पूरकर्म (Sk पूतिकर्म) polluted by fault of पुरोकर्म, पश्चात्कर्म etc. आहट (Sk आहत) brought purposely from a distance by the householder अज्ज्ञो

अर (Sk अध्यवपूरक) Supplemented for the sake of the monk by mixing water or milk पामिच्च (Sk प्रामित्य) brought on credit for the monk मीसजाय (Sk मिश्रजान) mixed with other impure articles All such articles are unacceptable If there be doubt the facts should be ascertained by making inquiries as to who prepared the food etc

St 63-64 These two stanzas refer to injury to the fire group or to the wind group of living organisms उस्सक्किया (Sk उत्प्यप्य) after putting in the fuel inside the hearth so as to keep up the fire while she is away for serving the alms ओसक्किया (Sk अप्यप्य) after taking out the fuel उज्जालिआ (Sk उज्ज्याल्य) after kindling the fire पज्जालिया (Sk प्रज्वाल्य) after making the fire ablaze निव्वाविया (Sk निर्वाप्य) after putting out the fire उस्सिच्चिया निस्सिच्चिया (Sk उत्सिच्य निपिच्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out उव्वत्तिया or ओवत्तिया (Sk अपवर्त्य) after putting aside the pot full of boiling liquid ओयारिया (Sk अवतार्य) after taking down from the hearth, the pot

Sk 65-69 संकमट्ठाए (Sk सक्रमार्थाय) For the sake of crossing (the particular watery or muddy tract) The words निस्सेणि (Sk नि श्रेणि) फल्ल (Sk फलक) and पीढ (Sk पीढ) refer respectively to a small

ladder, = plank and a footstool used for ascending a garret, or a floor कील is to be connected with उत्सृत्य The reference is to getting upon a terrace or so (प्रासाद), by stepping upon a loop or a hook or a peg (कील) जगे (Sk जगान् or जगन्ति) living organisms All these things are prohibited as there is the danger of the person falling down and injuring himself or earth organisms

St 70-71 There is the prohibition here of bulbous and other roots as also of green vegetables पल्लव (Sk प्रलम्ब) any fruit hanging from the stem सधिर Vegetable of leaves तुयाग (Sk तुयाक) A gourd-like fruit The commentator explains the word differently citing the senses—(1) wet Tulasi plant and (2) tendons inside the stalk of the tree सिंगवेर (Sk शृङ्गवेर) Wet ginger सन्कुलि (Sk शम्कुलि) A preparation of fried sesamum and sugar फाणिय (Sk फाणित) Treacle पूय A Deshi word in the sense of sweet eatable balls

St 73-74 It appears rather strange that in these verses there is prohibited for a monk the eating of flesh containing much bony matter as well as the eating of fish possessed of many scales or thorny things. Does the passage imply that the monks in the days of the Sūtras did not have any objection to eat flesh and fish which were given to them by the householders ? The

commentator Haribhadrasūri notices the difficulty and remarks that the monks in times of famine etc had to take flesh and fish in order to live. He quotes the view of other writers who explain the words पुद्गल and अनिमिष as varieties of fruits, and not as flesh and fish. The reason for the prohibition of articles mentioned in the two stanzas is the presence of a large percentage of hard matter which is not edible.

St 75-81 These stanzas refer to prohibited drinks उच्चावय (Sk उच्चावच) Very costly as well as very meagre चारघोषण [चारकघावन] Water after washing the pot of brown sugar and the like ससे-इम (Sk ससेकिम) Water after washing flour, or, water mixed with flour. The Sanskrit equivalent संस्वेदज given by the commentator is not satisfactory although the explanation पिष्टोदकादि is quite correct. दलाहि (Sk देहि) The root दल् is used in the sense of giving in Prākṛit अयं Nom singular or used as an adverb (see note above p 31)

St 82-86 These stanzas describe the place where the monk should eat the alms. The monk should find out a clean spot, should gently put aside by hand, bones, thorns, grass or pebbles, and then begin eating the food.

St 87-96 These stanzas describe the way in which a monk should eat the alms when he

chooses to do so at his residence (सिजा) उण्डुअ (Sk उण्डुक) the spot इरियागहिया (Sk ईर्यापधिका) The ceremony of expiation for faults incurred during the monk's movement for begging characterized by the recital of Āgama passages like 'इच्छामि पडिकमिड इरियागहियाण etc आमोइत्ताण० (Sk आमोग्य) After recounting over the sins of omission and commission (अतिचार) in connection with movements and eating आलोण (Sk आलोचयेत्) Should relate before the preceptor साह (Sk साधव) The word is a subject to दुज्जा चिअत्तेण with an affectionate heart अप्परिसाडिय (Sk अपरिशाटितम्) without a violent act such as throwing the food away by hand or spitting it out

St 97-100 Stanza 97 is put in a different metre possibly for the sake of change These stanzas state that the monk should eat ungrudgingly food of any taste thinking that he is eating honey or ghee as it were not transferring it even from one jaw to another The words तिक्तग (Sk तिक्तक) and कडुअ (Sk कडुक) respectively mean bitter and pungent In Gujarati and Marathi, the words have quite the opposite senses In Hindi the senses are similar to those obtaining in Sanskrit and Prākṛit अन्नस्य पउत्त (Sk अन्यार्थं प्रयुक्त) Useful for i.e conducive to Moksha सूअ (Sk सूचित) dressed with condiments

मंथुकुम्मासभोयणं (Sk मन्थुकुम्मापभोजनं) Food made up of jujube powder and ordinary beans मुहालब्ध (Sk मुघालब्ध) Obtained without doing any service like story telling or predicting the future मुहाजोदी (Sk मुघाजोवी) maintaining oneself without doing any service मुहादाई (Sk मुघादायी) Giving without getting anything in return An interesting story is given here of a Vaishnava householder who permitted an ascetic to stay with him on the understanding that the ascetic would not do any service to him Once, the horse of the householder was stolen The ascetic found it in the early morning near the river where he had been to bathe On returning home, the ascetic said that he had left his garment on the bank of the river The householder sent his servant to fetch it. The servant gave the news about the horse The householder at once saw that it was the ascetic who played a trick in saying that he had forgotten his garment on the bank and forthwith bade farewell to him, saying that he no longer wanted to give him anything as he had got the information of the horse from him

CHAPTER V-2

St 1 पडिग्गह [Sk पतद्ग्रह] Utensil संलिहित्ता [Sk सलिह्य] after cleaning लेबमायाह [Sk लेप-मात्रया] upto the layer of food The writer of

the gloss explains लेवमायाण as लेप आदाय (उप जीय्य) The idea, although not clearly expressed, appears to be that the monk should eat every thing of good or bad smell having cleaned the pot upto the last layer of the food

St 2-13 अयाचयद्वा (Sk अयाचयद्) not upto his hearts' content जइ तेण न सधरे (Sk यदि तेन न सस्तरैस्) If he is not able to sustain thereby कारणमुप्पण्णे (कारणे उत्पन्ने) When the occasion comes i.e. when he feels hungry अकाले चरसी भिक्खू This stanza enumerates the various remarks which are made by the people regarding a monk who begs at an improper time सइ काले (Sk सति काले or स्मृतिकाले) When it is the proper time of begging, or when the monk is remembered by the householders तडज्जुअ (Sk तदज्जुकं) Straight on in front of them किंविण (Sk कृपण) A miserable fellow घणीमग (Sk घनीमक or घनीपक) A beggar अप्पित्थियं (Sk. अप्रोत्थिक) some unpleasurable thought e.g. this monk does not know manners or ways of the people

St 14-17 मगदन्तिआ (Sk मल्लिका) the flower of Mālatī or Mogarā The word appears to be a Deshi word perhaps corresponding to Sanskrit मृगदन्तिका The creeper is named मृगदन्तिका possibly because its buds appear quite similar to the teeth of the deer

St. 18-24 These stanzas mention various roots, bulbs, stems, fruits etc which are prohibited when they are raw, or fresh सालुअ (Sk शालूक) the bulbous root of the lotus विसलिआ (Sk विशालिका) the bulbous root of Palasha (Mar पळस Guj खाखरो) सासयणालिआ (Sk सर्पपनालिका) the mustard blossoms अनिबुड (Sk अनिर्वृत) Not quite ripe, hence possessed of living organisms The Sanskrit word सचित्त is frequently mentioned as an explanation of the word अनिर्वृत छिघाडि The word is a Deshi one meaning a pod of ground nuts and the like Such a pod is prohibited when it is fresh or fried only once कोल जुजुबे अणुस्सिअ (Sk अनुत्स्विअ) unboiled कासवणालिअ, तिलपण्डग, and नीम are fruits of trees respectively known as कासवणालिआ or श्रीपर्णी (the silk cotton tree सावरी) तिलपर्पटी and निम्ब विअड (Sk विकृत) cold water which is not boiled तप्तानिबुड (Sk तप्तानिर्वृत) boiled but not sufficiently done so, which requires bubbles to be seen at least thrice तिलपिष्ठ (Sk तिलपिष्ट) bread containing sesame पुइपिण्णाग (Sk पूतिपिण्याक) rough or ordinary oil cake कवित्थ (Sk कपित्थ) wood apple माउलिअ (Sk मातुलिङ्ग) citron fruit मूलग and मूलगत्तिअ respectively mean the मूलक vegetable leaves and the मूलक vegetable root फलमथूणि powder of jujube and other fruits The word

मयू (derived from the Sk root मय्) means powder
बिहलग (Sk विभीतक) Mar, बेहेडा Guj बहेडा पियाल
(Sk प्रियाल) a kind of fruit All these fruits are
prohibited when they are raw

St 25-31 समुद्याण (Sk समुदान) is used in
the Sūtra Literature in the sense of alms or
begging. ऊसढ (उत्सृत्) High, noble मायण्णे (Sk.
मानाह) Knowing the quantity of food to be
taken. एसणारण (Sk एषणारत्) Taking care of
begging alms The word एसणा is used in the
sense of 'pure alms' 'faultless begging of alms' as
well as 'movement for alms. इच्छा stands for the
instrumental form इच्छाए with desire, at his free
will न से कुप्पे (Sk न अस्य or तस्य कुप्येत्) should
not be angry with him मा मेय दाइय (Sk. मा मे
इद वंशित सद् दण्ड्या स्थय (आचार्य) आदद्यात्] Lest
the preceptor would take it for himself if it
were shown to him

St 32-35 अत्तहागुरुओ (Sk आत्मार्थगुरुः.)
The word is taken as one word by the com-
mentator in the sense 'one looking upon his
preceptor as selfish' i.e. 'thinking the preceptor
to be selfish' आत्मार्थ (selfish) गुरु, यस्य The
word may also mean 'having great self-interest'
or 'greatly selfish' आययट्ठी (Sk आयत्तार्थी) Seeking
the lofty thing viz Moksha. लद्धचित्ती (Sk लब्ध-
वृत्ति) Staying on coarse things or food The

commentator takes तृह (Sk. रुह) 'hard' in the sense of संयम 'self-restraint' which is hard to practise पूषण्टा (Sk पूजनार्थः) desiring to be worshipped or honoured.

St 36-41 ससक्खं (ससाह्वं) lit when witnessed by others. The commentator remarks that omniscient sages are always witnesses to the actions of monks and hence the word implies that intoxicating drinks are always prohibited सारक्खं (Sk संरक्षन्) protecting. This is an instance of the anusvara substitution for the final which is found in the Sutra Literature in the case of Sanskrit words ending in ऋ in the Nominative Singular Masculine Does the prohibition of intoxicating drinks imply that such drinks were taken by the laymen without any objection and by the Sādhus in cases of emergency? पियण (Sk पिबेत्) The sanskrit base पिय of the root पा to drink is changed into पिय then पिब and then पिय of which पियण is potential 3rd pers sing The reading पिया may well correspond to Sanskrit पीयात् दोसाह (Sk दोषान्) faults, sins The word is used in the neuter gender sometimes in Prakrit निर्याडि (Sk निरुति) Deceit सुंढिया (Sk शौण्डिका) extreme liking, addiction मायामोस (Sk मायामुपायादौ) deception and false hood

St 42-45 पणोअ (Sk प्रणीत) Rich, well pre

pared The commentator Haribhadrasuri explains it by the Sanskrit word स्निग्ध only, rich in oil मज्जन् free from drinking and carelessness अइउकसे (Sk अत्युत्कर्ष) transcending or going beyond egotism Free from the conceit that he is a great monk etc अगुणान च० The word च goes against metre and may be left out आराहेइ सयर This is metrically a defective foot and can only be defended by supposing that आराहेइ stands for Sk आराधयति (Prak आराहइ primarily)

St 46-49 सज्जेणे० The word सेण (Sk स्तेन) meaning 'thief' is used here in the sense of a hypocrite or dissimulator देवकिस्सिन् (Sk देवकिल्लिपम्) a kind of कर्म or भावना which becomes the cause of birth as a lower god The usually used word is देवकिस्सिसिया, the word देवकिस्सिन् being frequently used in the sense of lower gods of उय पन्नो देवकिस्सिन्ने in the next stanza The verse means—One who affects to be an ascetic or a religious lecturer, or a handsome man, or one possessed of religious behaviour or mood without possessing their real attributes, contracts such कर्म as brings about his next birth among lower gods चइत्ताण (Sk च्युत्ता) Dropping down to the lower world viz earth एलमूअय (Sk एडमूअता) Dumbness of a ram The idea is—he is born as a man, but he becomes dumb like a ram अनुमायपि (Sk अनुमायमपि) Even slight

St 50 The change of metre is a fitting one here as the stanza is the last one of the chapter. The metre is an archaic one of the वैतालीय type found in the old Sūtras. Every foot has here 3 parts of 3 4 and 3 letters respectively with a long letter at the end each of the three parts has a determinant made up of a short and a long letter (v-) at its end. The scheme, in short is (— — — — — — — — —) For purposes of metre भिक्षवे is to be read as भिखव बुद्धाण similarly is to be read as बुधवाण भिक्षवेसणसोहि (Sk भिक्षिपणाशुद्धि) Purity in begging the aims characterized by avoiding faults of आधाकर्म उद्गमदोष etc. For the various faults of भिक्षा vide उत्तराध्ययन (Ch 1 and 24) तिब्बलज्जगुणव (Sk तीव्रलज्जागुणवान्) Possessed of the merit viz rigorous self restraint. The word लज्जा has been found peculiarly used in the Jaina Sūtras in the sense of सयम or self restraint.

CHAPTER VI

St 1-4 गणि (Sk गणिन) Standing at the head of a Gana or collection of monks the head or the Ācārya of the Jaina Church रायाणो. The references to kings ministers Brahmanas (माहणा) and Kshatriyas show that there were followers of the Jain Faith in all the Four castes of India निहुम (Sk निमृत्) Steady unagitated धम्मस्थकामाण

(Sk धर्मार्थकामाना) Desirous of (काम) obtaining the fruit or purpose (अर्थ) of religious pursuits which is Absolution, धर्मस्य अर्थ प्रयोजनरूप मोक्ष तत्कामाना. Curiously enough the word apparently mentions the three aims and ends of life—धर्म, अर्थ and काम—although the meaning here is quite different referring as it does, to Moksha alone which is the fourth end of life दुरहिद्विध (Sk दुरधिष्ठित) Difficult to be resorted to by ordinary persons. The word दुरहिद्विध is a peculiar word in the Jain Sūtras in the sense of 'difficult to be practised' cf आचारसङ्ग्रहम् (I) धर्म Region is of two kinds in the first place—गृहस्थधर्म and अनगारधर्म the former is further characterized by 12 items while the latter is characterized by 10 items see निर्युक्ति St 246-248

St ७ नणत्थ (Sk न अन्यत्र) Nowhere else. There is the reference to the other systems of religion and philosophy such as the Sāṅkhya and others. The derivation (न अन्यत्र) suggests a double negative in the word while, in fact, there is only one negative in sense. The word might have been perhaps taken from some Deshi dialect. The wording नणत्थ occurs very frequently in the Āgama Literature, in the sense of 'except', 'without' विउल्लङ्घणभाइस्स (Sk विपुलस्याम भागिन) of the monk following Samyama or self-

restraint lit ' the cause of the Most Extensive thing or the sublime thing viz मोक्ष

St 6 सुदुग्ग (Sk भुद्रक) monks physically and mentally weak वियत्त (Sk व्यक्त) monks who are strong physically and mentally वाहिअ (Sk व्याधित) diseased अखड्ढुडिआ (Sk अखडाऽस्फुटिता) Uninterrupted and unbroken The stanza lays down that monks should observe in their entirety all the various Gunas (i e qualities or observances) which are laid down in the case of the weak and the strong as well as in the case of the diseased and the healthy These Gunas are 18 as mentioned in the next stanza

St 7 जाइ वालोवरज्झइ (Sk यानि वालोऽवराध्यति) lit ' which a weak man breaks' or in connection with which the weak man commits mistakes

St 8 वयउक्क This stanza occurs in the Niryukti and is not commented on by Haribhadra sūri It is hence likely to be spurious and in fact in some manuscript copies the remark इय निर्युक्ति गाथा is put after the stanza As however it is found in the body of the text in a large majority of manuscript copies it is incorporated in the text here The stanza mentions the 18 places or points which have to be taken care of by the monk They are the six vows the six living groups that are not to be harmed nonacceptance

of inappropriate alms etc; avoidance of house-holders' pot, couch, or seat, and abstinence from bath and decorations. Out of these 18 items, nonviolence is the foremost and most prominent, as mentioned in the next stanza.

St. 10. मरिज्जिडं (Sk. मर्तुं) The form is rather obscure as there is no root like मरिज्ज. मरिज्ज is the base for the passive; but the passive base is not of use in deriving the infinitive form. The regular infinitive forms are मरिडं, मरेडं (Sk. मर्तुं to die). मरिज्जिडं may have been peculiarly used in Prākait to convey the passive sense 'to be killed. ' /

St. 13-16 उग्गदंसि (Sk. अग्रहे) At the place of residence. अजाइया probably stands for अजाइय (अयाचित्या) without begging, the lengthening of the vowel being due to its being at the end of the line. मेयाययणग्रज्जिणो (Sk. मेदायतनग्रजिनः) Taking care not to violate the rules of good conduct.

St. 18-22 These stanzas explain the complete abstinence from property or possession. सिया (Sk. स्यात् meaning कदाचित्) at some time. परिहरंति (Sk. परिधारयन्ति) use, put on. The Prākrit form परिहरंति appears to be based upon the Sanskrit form परिधरन्ति. मुच्छा (Sk. मूच्छा) attachment, addiction. उवधिणा (Sk. उपधिना) by garment or pot which is looked upon as instrument or साधन

for संयम. The word युक्ताः or उपलक्षिता is to be understood to be connected with उपधिना संरक्षण परिग्रहे (Sk संरक्षणपरिग्रहे) Even though they have property which is only meant for the preservation of living beings

St 23-24 लज्जासमा attended with संयम; not inconsistent with संयम The word लज्जा is very frequently found used in the sense of संयम in the Sutra Literature एकभक्त (Sk एकभक्तं) (1) Single, (2) not producing any bondage, vide हरिभद्र सूत्रि's remark-एवं-द्रव्यत एकसंख्यानुगतं, कर्मयन्धाभावात् अद्वितीयं भावत एकं ॥ रात्रौ (Sk रात्रौ) by night This is one of the several instances where the Prākṛit form is not derived from the Prākṛit base, but it is derived directly from the Sanskrit form Instances of this 'Sanskritism' are found in large numbers in the earlier Sūtras like the Ācārāṅga and the Sūtrakṛitāṅga

St 25 उदुल्ल वीभसंसत्तं (Sk उदकारं वीजसंसक्तं) Wet with water and mixed with seeds These words qualify भोजन or food taken as understood according to Haribhadrāsūri It is possible to take these words as forms of Acc Sing, fem to qualify महि which is used for the Loc Sing मह्यां as the commentaor says विवर्ज्यज्जा (Sk विवर्जयेत्) May avoid, may leave aside,

St 27-46 These stanzas refer to abstinence

from injury to living organisms. त्रिविहेण करणजोगेण (Sk. त्रिविधेन करणयोगेन) in all the three ways—injuring them oneself, causing injury through others or allowing injury to be done by others. चक्षुस (Sk. चाक्षुय) visible. जायतेयं (Sk. जाततेजसं) lustrous. पावकं (Sk. पावकं) Fire. The commentator explains the word as पापक Sinful; in this case the word जायतेयं may be supposed to have originally been read as जायवेयं (Sk. जातवेदसं). The epithets in the next line—‘a very sharp, unassailable weapon piercing from all sides’ can justify the use of the word पावक Sinful, as qualifying fire. अग्नयरं सत्यं (Sk. अन्यतरच्छलं) explained as सूर्यतोधारशूलं by हरिभद्रसुरि a weapon assailing from all sides as seen from the stanza that follows. अनुदितां (Sk. अनुदिभु) in the four sub-quarters, the Genitive stands here for the Locative:—There can be taken the Accusative also, the vowel at the end of अनुदितां being lengthened for metrical purposes. आघातो (Sk. आघातः) stroke, destruction. परैवपयावद्धा (Sk. प्रदीपप्रतापार्य) For purposes of light and heat. वेआवेऊ ण वा परं (Sk. वीजयितुं न वा परं) Nor do they desire to ask others to fan. न ते घाय० (Sk. न ते घातमुदीरयन्ति) by any of these permissible things viz. utensils etc., they do not set the air in motion.

St 47-53 There are given above twelve out of the eighteen items which refer to the मूल-गुण (principal merits) of the monk. There are given now the remaining six items which refer to the उत्तरगुण (subordinate merits) अभुज्जाई (Sk अभोज्यानि) disallowed. The vowel अ is omitted for purposes of metre. अकप्पिअ (Sk. अकल्पितं) Unfit for use. There are given by Haribhadraśūri two kinds of अकल्प (unfitness) of ते च अकल्पादय पडुत्तरगुणा । तत्राकल्पो द्विविधः-शिक्षकस्थापनाकल्पः अकल्पस्थापनाकल्पाश्च । तत्र शिक्षकस्थापनाकल्पः अनधीतपिण्डनिर्युक्त्यादिना आनीतमादारादि न कल्पते इति । उक्तं च-अणहीआ एतु जेणं पिण्डेसणसे-जयत्थपाएसा । सेणाणियाणि जतिणो कप्पति न पिण्डमार्णि । उउयदंमि न अणला यासा चासे उ दोयि णो सेहा । दिक्किराज्जेतो पायं उयणा कप्पो इमो द्दोइ । अकल्पस्थापनाकल्पमाह -जाई चत्तारि॥ नियाग (Sk नित्यक) given regularly; reserved daily for a monk Cf. Com-नित्यमामन्त्रित पिण्डम् ममायति like, love, accept ममाय is a Prākṛit denominative root from the word मम वंस (Sk वांस्य) a cup वसपाएसु (Sk कास्यपात्रेषु) in bronze pots कुण्डमोअ (कुण्डमोद) a pot probably of the form of the paw of the elephant. In such pots a monk is not to eat because these pots are washed after the Sādhū is gone and probably they are washed before the Sādhū dines and consequently they entail the use of cold water before and after (पुरेक्कम्

and पच्छाकम्म) for the monk as stated in the following stanzas मत्त (Sk अमत्र) pot छनति (Sk क्षण्यन्ते) are killed The reading छिप्यन्ति (Sk क्षिप्यन्ते) means 'are thrown and consequently 'injured' छण्णन्ति is explained as छिद्यन्ते by the writer of the Dipikā

St 54-60 आसालम (Sk आशालक) a kind of seat गभीरविजया The word is rendered as अग्रकाशाधया by the commentators. These seats are unlighted residences of germs and insects which are difficult to be seen there निसिज्जा (Sk निपद्या) taking seat, sitting विपत्ति (Sk विपत्ति) Violation कुशील (Sk कुशील) breach of celibacy जस्स कप्पइ (Sk यस्य कल्पते) for whom there is allowed The words तस्य न दोष are to be understood after जस्स कप्पइ.

St 61-67 जह (Sk हीन) The form is a peculiar one, it appears to be the past pass part of the Prakrit root जह् to abandon घसा hollow ground विभट्ट (Sk विरुत) pure boiled lit transformed Boiled water can be looked upon as transformed in a way, and hence the word विभट्ट is frequently used in that sense, उप्पिलावण (Sk उत्प्लावयेत्) would wash away अहिट्ठण (Sk अधिष्ठातृक) Resorting to The word appears to have at its basis the Sanskrit word अधिष्ठक कवच (Sk कलक) plaster or paste of sandal

etc नरिण (Sk नग्न) completely naked like a जिनकल्पिक monk, or wearing limited garments नहंसिणो (Sk नखवत्) possessed of long unclipped nails The word नहंसि in Prākṛit appears to be based upon the imaginary Sk word नखस्विन् formed on the analogy of यशस्विन् विभूसायत्तिय (Sk विभूषाप्रत्यय or rather विभूषाप्रत्ययिक) caused by or depending upon विभूषा (decoration) The Sanskrit word प्रत्यय is frequently used in Pālī and Ardha-Māgadhī in the sense of cause or dependence Cf the word प्रतोत्यसमुत्पाद, पडिष (Pālī) पडुष or पञ्चय (Ardha-māg) चिकण terrible lit sticky, difficult to be undone चेअ (Sk चेत.) mind, mental condition In the second line of the stanza the word चेअ is taken as च and एअं (Sk एतद्) The general sense is.—The enlightened monks saw that the mind is the cause of the inclination to decoration, and hence those saviours of the world never resorted to it, i.e. they never had a mind inclined to decoration

St. 68-69 There is the change of metre in these stanzas as they are at the end of the chapter. The metre is a variety of the old जाति metre derived from the Vedic जगती characterized by 12 letters in a foot with two determinants (—, —) at the end of each foot मयति (Sk. क्षपयन्ति) lit reduce i.e. calm down the ordinary

perturbed soul by those practices of self-restraint. सविज्ञविज्ञा० (Sk. स्वविद्यविद्यानुगताः) possessed of the love which knows the soul (स्व=आत्मा). उड (Sk. ऋतौ) In the proper season viz. the Starad. The Loc. case term. may be considered to have been omitted; or उडप्पसद्य may be understood as a compound word. सिद्धि Perfection, Liberation. विमानाई (Sk. विमानानि) Heavens. The word विमान generally refers to the different provinces in each of the 12 heavens. Some of the monks who have completely destroyed their Karma go to Siddhi-gati, while others, who have got some Karma remaining, go to some provinces in the twelve Heavens

CHAPTER VII

St. 1. The Genitive case भासाणं can be taken in the sense of the object, construed with परिसंयाय (having known) or the word स्वरूपं can be understood with which भासाणं can be connected. विणय [Sk. विनय] Use, employment. The monk should make only two (i. e. the first and the fourth) out of the four assertions (a) what is सत्या i. e. quite true and definite which is the first or (d) what is असत्याऽमृषा i. e. neither quite true nor quite false as found in the ordinary talks of daily routine affairs referring to आमन्त्रण invitation and the

like-which is the fourth The monk should carefully avoid the second i e असत्या untrue assertion as well as the third viz सत्यामृषा or मिथ्र which is partly true and partly untrue as found in our daily talks where there is no mathematical accuracy, as for example when one says- 'there were born ten babies to-day in the village' or 'twenty deaths occur in the city every day' Regarding the first and the fourth assertions also he should make only those assertions which are not harmful in any way when made

St 2 Four utterances are always to be avoided (a) true (सत्या) in cases when it is improper to be said as causing harm like the assertion of Kausika 'here is the hamlet' (b) absolutely untrue (असत्या) (c) partly true and partly false (सत्यामृषा) being indefinite such as 'ten births take place every day in this town' and lastly (d) neither true nor untrue, i e indifferent असत्यामृषा in cases where it is not admitted by the Prophet such as mandates or invitations It is pointed out here that although (a) सत्या (true) and (d) असत्यामृषा (indifferent) assertions are ordinarily permissible, still they should not be made if they are likely to be harmful, unpalatable etc They should be made only when they are faultless, mild considerate and definite

St 4 This stanza simply wants to state that any assertion which comes in the way of सिद्धि or eternal goal (सासय Sk शश्वत) has to be carefully avoided although it may be permissible according to Stanzas 2 and 3

St 5 तहामूर्त्ति (Sk तथामूर्त्ति) Apparent, or appearing to be such and such an one The stanza implies that, when the monk becomes a sinner were he to use the feminine gender with reference to a male actor dressed as a female (which is apparently justified) much more would he be so if he gives actual lies

St 6-10 एसकालमि (Sk एष्यत्काले) in future time सपयाइयमद्वे (Sk साम्प्रतातीतार्थे) regarding matters of the present and the past The use of the nasal after अइय is archaic as found frequently in the Sūtras The commentator हरिभद्रचरि notices the reading 'थोयथोय तु निदिसे' in the place of एयमेय तु निदिसे' explaining it as परिमितया यात्रा निदिसेत्' The reading has not been however noticed in any of the manuscripts consulted for this edition

St 11-20 फरुसा (Sk परुषा) Harsh गुरुभूओ (Sk गुरुभूतोपघातिनी) Doing harm to a person who is looked upon as great or nobly-born although he might not be so as a matter of fact काण Squint पडग (Sk पण्डक) Impotent उवहम्मइ

(Sk उपहन्यते) is injured The words होले, गोले etc were current terms of abuse and contempt in the days of the Sūtras दमर (Sk द्रमके) miserable wench दुहर (Sk दुर्भगे) Unlucky girl The terms अज्जिण, पज्जिण etc respectively meaning—grand mother, great grandmother, mother, aunt paternal aunt, niece, daughter, and grand daughter—appear to be prohibited for a monk to address females as, being mere terms of honour used only with reference to the age of the woman irrespectively of actual relationship, their use can hardly be justified It is doubtful whether this verse prohibits a monk from addressing his own grand mother by the terms अज्जिण etc Perhaps it does prohibit, as a monk cannot be justified to have any worldly ties allowing him to use expressions referring to worldly ties इत्थीगुत्तेण (Sk स्त्रीगोत्रेण) by the family epithet of the woman like मार्गी जहारिद्धमभिगिज्झ (Sk यथार्हं अभिगृह्य) taking into consideration the merits and the age of the person addressed अज्जण पज्जण० (Sk आर्यकः प्रार्यक etc) These terms refer to the male - relations which correspond to the female relations in stanza 15

St 21-25 The prohibition here implies in definiteness of knowledge or likelihood of injury with respect to the objects referred to जाइ (Sk जाति) generic name without reference to the

gender सरोसर (Sk. सरोसृप) reptile पमेइल (प्रमेदिल
fleshy, plump पाइम (Sk. पन्निम) ripe The word
should possibly be पायिम परिवृढ (Sk. परिवृढ)
grown up उयचिय (Sk. उपचित) developed दुज्झ
(Sk. दोह) fit to be milked गोरहक (Sk. गोरधक)
A very young bullock of the Marāṭhi word गोद्दा.
रसदयत्ति (Sk. रसदा) A milk-giving Cow रहस्स
(Sk. हस्य) small It is to be noticed that the
order of the consonants ह and ङ is reversed in
Prākṛit सयहण Fit to draw the chariot

Sk 26-28 पेहाण (Sk. प्रेक्ष्य) Having seen
अल Sufficient, fit to be used for कलिय (Sk. परिघ)
the fastening bar of the city gate पीठण (Sk.
पीठक) foot-stool, the Nom. case here is used
for the Dative चंगत्रेर Probably a Deshi word in
the sense of ■ wooden tub, the दीपिका appears
to read the word as चंचत्रेर नंगल (Sk. लाङ्गल)
ploughshare मइय A Deshi word for a wooden
cover for corn in the field The writer of the
Dipikā appears to have read the word मदिक
here गंदिमा The goldsmiths's box for keeping
instruments It also means 'the rest for the anvil'

St. 29-31 आसणं. The words एभिर्वृक्षै. are
to be understood with this line which means by
these trees there can be made a seat, or a couch
or a cart fit for the hermit's residence The fault
of such utterances is the displeasure of the spirit

of trees or the deity residing in the trees
 पयायसाला विडिमा (Sk प्रजातशाला विडिमा) Small
 twigs with sprouts shooting off from them वण
 (Sk वदेत्) should say

St 32 पायखज्जाइ (Sk पाकखाद्यानि) fit to be
 eaten after they become ripe which could be
 eaten after being placed in grass etc for some
 time बेलोइयाइ (Sk बेलोचितानि) fit to be plucked
 Lit having got the proper time for being plucked
 टालाइ very raw वेहिमाणि (Sk वेधिमानि) fit to be
 cut or broken The commentator explains the
 word as द्वेधिकानि or द्वेधिमानि As far as pos-
 sible the monk is not to speak about these things
 at all When absolutely necessary then only
 he should speak about them and that too in the
 manner given above so as to avoid temptation
 to householders to pluck the fruits or eat
 them If on hearing the words of the monk
 the householder plucks them the monk would
 incur the faults अधिकरण and the like

St 33 असथहा (Sk असस्तुता) not brooking
 delay or time no longer able to bear the
 burden of fruits भूखरूवा (Sk भूतरूपा) possessed
 of raw fruits बहुनिव्वडिमाफला (Sk बहुनिर्वर्तितफला)
 with many ripe fruits The lengthening of
 the vowel in मा is archaic evidently for proposes
 of metre वडज्ज (Sk त्वदे) should describe

नीलिमाओ छवोइ (Sk. नीलिकाः छवयः) 'blue are pods of चाल, चोळा etc.' लाइम (Sk. लवनीय) ripe for cutting. पिहुपज्ज (Sk. पृथुकखाद्याः) fit to be eaten like roasted rice or पोहा

St. 34. ओसडा (Sk. उत्सृताः) free from danger of damage. ससाराओ (Sk. ससाराः) With ripe grains formed inside.

St. 35-39. फिज्जं कज्जं (Sk. क्रियां कार्या) an action which ought to be performed. पणिमइ (Sk. पणितार्थ) Who has put his life at stake. संखडि A feast, A festival. Lit a place where animals are put to death. चिआगरे (Sk. व्याकुर्यात्) should describe. पाणिपिउज्ज (Sk. प्राणिपेयाः) With water possible to be drunk by animals बहुवाहडा (Sk. बहुवाहित) With ample water. The form वाहड is very obscurely used. उप्पिलोदगा (Sk. उत्प्लुतोदकाः) With waters overflowing the banks. चित्थड (Sk. चित्तृत) stretched.

St. 41-46. सुहड (Sk. सुहत) Well-taken. सुनिट्ठिअ (Sk. सुनिष्ठित) Well-accomplished. सावज्जं यज्जण (Sk. सावयं यज्जेत्) should avoid as being sinful. These words of praise 'well-done, well-cooked' etc. may be used when they are not objectionable i. e. when no harm is produced, as for example in praising the merits of a monk and the like. If, at all, these words have to be used in connection with ordinary things where

injury is likely to take place on the words सुकड etc being used the words पयत्तपक्क etc (Sl प्रयत्नपक्क etc) may be used अविक्रिय (Sk अविक्रिय) unpolished, unprepared (showing the ease with which it can be obtained) अचिन्त unpleasant creating mental unrest अनुवीद (Sk अनुविचिन्त्य) thoughtfully Lit after thinking well The use of the word is an archaic one the form is frequently found in the old Suttas like the Ācar anga 'किञ्च (Sk क्रेय) fit to be purchased पणीय (Sk पणित) A marketable article

St 47-53 सय (Sk शेष्य) sleep वयाहि (Sk व्रज) Go युगह (Sk व्युद्ग्रह) Fight battle धाय (Sk धात) Prosperity affluence The monk is never to express his dissatisfaction at these occurrences even when they are troublesome to some देव देव ति० the term देव is commonly used by people in connection with cloud sky or king The use is unjustified for the monks as it is not strictly a correct one

St 54-57 सावज्जणुमोदणी (Sk सावधानुमोदनी) Language of approval regarding faulty actions कोह लोह The Abl case termination is omitted in the case of these words There is a change of metre as the chapter is coming to its close The metre is the old जाति metre of 12 letters with two determinants at the end सबकसुद्धि (Sk

सहाय्यशुद्धि.) Purity of good expressions सयाण (Sk सता) among the good The word सत or सय is here used for Sk सत् The usually used word is स in Prakrit when the consonant which follows is doubled जाणिया (Sk ज्ञात्वा) having known जाणिय is the usual form of the gerund here, however, the last vowel is lengthened The word may also stand for the Sanskrit word जानीयात् चउक्कसायावगण (Sk चतुष्कपायापगत.) away from i.e free from the four bad emotions—anger, pride deceit and greed The order of the words in the compound is the reverse of what it ought to have been This is frequently found in Prakrit अनिस्सिए (Sk अनिश्चित) Not adhering to anything

CHAPTER VIII

St 1 आचारप्पणिहि [Sk आचारप्रणिधि] The store of the various modes of behaviour The word पणिही also means concentration कयव्य (Sk कर्तव्य) The nasal at the end is omitted for purposes of metre मे (Sk भद्रम्) to you

St 2 The six divisions of living organisms are given here, which are called lives The principle of life was noticed by the Jain Prophet very widely Life existed at every place

where growth was noticed अक्षण (Sk अक्षण) non-injury, non-violence

St 4-12. तिजिहेण करणजोएण The reference is to the ninefold character of action—The action, in the first place can be in (1) mind (2) word and (3) deed, and further on, each again would be by self, through others or by permission to others उग्गह (Sk अग्रह) Place of residence (2) permission to stay पुछे (Sk प्रोच्छेत्) should clean, should rub बाहिर पुग्गल refers to external things like hot food or hot water etc The word पुग्गल or पोग्गल (Sk पुद्गल) is often found used in Jain Literature in a very general sense like body, thing, article etc उद्गमि, the word is variously interpreted here by the commentators as the literal sense 'water' is not suitable here in the context of plants and vegetables The word may mean a particular plant of the name उद्क or it may mean water which contains moss and many aquatic plants

St 15-19 The eight subtle things where life principle is very difficult to be noticed are mentioned here with a view that the monk should specially guard himself against any injury to them स्नेहसूक्ष्म refers to subtle life in water as in frost, mist etc पुष्पसूक्ष्म refers to flowers of the Bauman, the Udumbara and other trees प्राणिसूक्ष्म

refers to subtle living bodies like germs or bacteria
 उर्त्तिगसूक्ष्म refers to small herbs growing in
 the monsoon called विलाडीनी टोय in Gujarati or
 कुत-याचें मूत in Marathi पनकसूक्ष्म refers to moss
 as well as mould योजसूक्ष्म refers to subtle
 seeds हरित refers to subtle vegetable growth on
 earth similar in colour to earth, grown in the
 monsoon अडसूक्ष्म refers to small eggs like those
 of lice and the like जोगसा (Sk योगसान् or
 योगेन) with exertion, carefully The form appears
 to be archaic, similar to कायसा both arrived at
 on the analogy of मनसा खेल (Sk खेलम्) Mucus
 from the throat or cough (गळफो Guj) शिघाण
 (Sk शिघाण) Mucus from the nose जहिय (Sk
 जहित) dirt on the body

St 20-34 The monk is to relate out of
 what he has seen, only such things as are good
 or harmless, such as his seeing a pupil giving
 religious instructions to a king etc and not such
 things as his seeing the wife of so and so weep-
 ing etc निष्ठान (Sk निष्ठान) Food possessed of an
 excellent taste, colour etc निज्जुद (Sk निर्युद)
 Devoid of savour, coarse मुहाजीवी (Sk मुघाजीवी)
 Living by no profession of any type (cf note
 p on Ch V-1 St 100) सुहरे (Sk सुभर) Easily
 satisfied आसुरत्त (Sk आसुरत्त) Angry lit
 demoniac disposition तित्तिणे. The word is a
 Deshi one probably onomatopoeic, meaning-

‘chattering or muttering in anger the words तिण्
 तिण्’ cf Mar तणतणणारा The commentators
 explain it as अलामे यत्किञ्चनभाषी खिसण् (Sl
 खिसयेत्) should disown आहम्मिय पद (Sk अधार्मिक
 पद) An irreligious step explained by com-
 mentators as मूलोत्तरगुणविराधना

St 35 चल थाम च० This stanza is not found
 in Haribhadrāsuri’s commentary दीपिकाकार has
 however noticed it

St 36-40 जरा जाय० The thought is very
 frequently found in Sanskrit Literature cf
 भर्तृहरि—‘यावत्स्यस्यमिदं बलेवरगृह० or ‘गृहोत्त इव
 केशेषु मृत्युना धर्ममाचरेत् कस्मिणा (Sl वृत्तना, वृष्णा
 वा) (1) All, (ie in their entirety) (2) black

St 41-50 राहणिएसु (Sk रत्नाधिकेषु) superior
 in religious merits It would have been better
 had there been noticed a reading like रयणाहिएसु in
 any of the manuscript copies कुम्मुव्य The simile of
 the tortoise is intended to imply that the monk
 should keep all his limbs like hand feet etc perfectly
 within limits मिदोक्ताहिं (Sk मिथ रुथासु) in con-
 fidential talks विद्याण (Sk वृत्त्याना) Of the pre-
 ceptors जेण (Sk येन) by means of which The
 neuter form is used irregularly for the feminine
 form जाण referring to मासाण Or, the neuter
 gender can be said to have been used here as
 there is conveyed only a general idea irrespective

of gender cf कात्यायन—सामान्ये नपुंसकम् विद्य (Sk व्यक्तां) distinct. णिसिरे—The form stands for णिसिरे (Sk निमृजेत्) should utter दिद्विवायमहिज्जग (Sk दृष्टिवादमधीयान) One who has studied the दृष्टिवाद the twelfth Anga of the Jain Canon, now extinct. The adjective दिद्विवायमहिज्जग implies the knowledge of the monk of the base, the affix, the augment, the substitute etc of words which he is studying making him almost incapable of committing mistakes. Even though such a clever monk accidentally commits mistakes, he should not be laughed at, much less an ordinary monk who may commit mistakes frequently.

St 51. भूधाहिरण (Sk भूताधिकरण) leading to the injury of living beings इत्थीयिगह (Sk स्त्रीविग्रह) the body of the woman the word shows the danger to Samyamī from women even after their death from their dead bodies तालडह (Sk तालपुट) A very deadly poison causing death as instantaneously as the breaking of the palm-fruit समत्तमाडहे (Sk समाप्तायुध) Furnished with all weapons The insertion of म् (nasal) is archaic. जं सि (Sk यद् आसीत्) which was

CHAPTER IX—1

St 1-17. अभूद्भावो—condition of adversity or wretchedness or ill luck फल व कीवस्स (Sl फलमिव कीवकस्य) It is a belief that the Bamboo tree just like the plantain tree perishes as soon as it bears fruit. The terms हीलणा and आसायणा (Sl हेलना and आशातना) mean disrespect and mental agony in general अयोहि आसायण (Sl अयोध्या आशातनया) For the sake of metre the words अयोहि and आसायण are used here without case terminations in an archaic style. Disrespect or censure (हीलण or खिसण) of the preceptor leads to आशातन (agonising the preceptor) which further leads to अयोधि (ignorance, mental delusion) in the pupils which frustrates every hope of Liberation of the pupil सत्ति (Sl शक्ति) may be an instrument similar to the lance or spear गणी—One at the head of the group also known by the word आचार्य आयरि-अप्पमत्तो (Sl आचार्य अप्रमत्त) The omission of the case termination is a peculiarity of the archaic style here

CHAPTER IX-2

St 1-12 तथो सि (Sk. ततः अस्य) The word सि is used for से which means 'अस्य' (of it) The religion is here compared with a tree गियडी (Sk. निरुतिमान्) full of fraud एहता (Sk. एघयन्तः) increasing. The word may be explained as एप्यन्त getting (lit going to). अभियोग The duty, or character of a servant. छाया (Sk. छाता) with their bodies marked with scars of whips etc. The word also means deformed by means of the nose or ears being slit जन्त्रा गुञ्जगा (यक्षा गुह्यका) Gods of those names known respectively by the words व्यन्तर and भयनवासि also सिन्ध्या (Sk. शिक्षा) Training, discipline

St. 12-21. Stanzas 13 to 16 are to be construed together where a student born in a very high family is compared with a monk student and it has been pointed out emphatically that when a student of a high family does not mind undergoing punishment, chastisement etc. for securing a worldly object, the monk should much less mind it whose object is far from worldly. The words सिप्या (Sk. शिल्पानि) and जेउणियाणि (नैपुणिकानि) may be taken respectively in the sense of useful arts and fine arts. उवहि णामवि (Sk. उपधिनापि) also with the garment or

any article that he keeps. The nasal after उचहिणा is archaic and unnecessary. The word उचहि is found often used in the Sūtra Literature in the sense of necessary adjuncts like pot, camble, broom etc आलघंते. This stanza is not noticed by the commentator Haribhadrāsūri and might have been a later addition. The author of the Dīpikā has noticed it.

St 22-24 विचत्ती (Sk. विपत्ति) Destruction loss etc of knowledge and other merits of an undisciplined monk as a result of his insubordination मइइदिगारवे (Sk. मइदिगौरवमति.) Bent upon securing his own worldly prosperity and greatness possessed of a foolish sense of his prosperity and greatness. The transposition of the word मति in the compound is a peculiarity of the Prākrit dialects सचित्तं गया. Having annihilated their भवोपग्राहिकर्म by penance and discipline, they secure a place in the Perfect Region सिद्धिगति. The change in metre is as usual the characteristic of the conclusion of the chapter.

CHAPTER IX-3

St. 1-5 आह्वियम्मी (Sk आह्विताग्नि) One who keeps the Fire constantly in his house and worships that regularly The frequent mention of the Fire worshipper as a standard of comparison for devotedness etc in the Sutra Literature shows the great hold which the Mimāṃsakas had over the Brāhman community in those days राहणिएसु (Sk. रत्नाधिकेष्टु) Superior in religious merit परिआयजिह्वा (Sk पर्यायज्येष्ठा) Senior in the order of monks The word परिआय literally means a condition, here it refers to the condition of monkhood उरायव (Sk अयपातमान्) Bowing down, obedient cf अयपातमान् वन्दनाशाल निरुट्पत्ती वा अज्ञाय (Sk भ्रातः) Unknown, the case termination is omitted here जयणह्या (Sk. यापनार्थ) Merely to sustain his body by means of which he practises self restraint विकृत्यह (Sk विकृत्यते) does not boast or brag that he is lucky or the district is a good one The reading विकृत्यह has got one letter wanting as far as the metre is concerned The Sanskrit word विकृत्ययति must have been present in the mind of the poet when the stanza was composed अपिच्छया (Sk अल्पमिच्छता or अल्पेच्छया) With little desire १ without any hankering

St 6-15 आसाह (Sk आशया) with an expectation of future benefit दुम्मणिअं (Sk दुर्मनस्कता) dis-

pleasure mental pain परममसूरे (Sk परमाग्रशूर)
 Extremely brave, superior in bravery to the
 greatest philanthropist or warrior The word
 may stand for परमार्गशूर Brave in following the
 highest path : i.e. the path of Liberation अकुह्य
 (Sk अकुह्य) Without any jugglery भावय (Sk
 भावयेत्) should think evil गिण्हाहि० (Sk गृहाण
 साधून्गुणान्, मुञ्च असाधून् गुणान्) The omission of
 the case affixes is archaic जत्तेण (Sk यत्नेन)
 With great effort

CHAPTER IX-4

Section 1 चत्तारि विनयसमाधिद्वाना (Sk चत्वारि
 विनयसमाधिस्थानानि) The word समाधि is used
 in the sense of समाधान : i.e. the condition of the
 soul characterized by perfect contentment The
 four kinds mentioned here—विनयसमाधि श्रुतसमाधि,
 तपसमाधि and आचारसमाधि—show the four ways
 in which such a condition is secured

Section—2 The four constituent items of
 विनयसमाधि are given here—(a) patience and
 attention (b) sound and careful grasp of the subject
 (c) respectful attitude to Scriptures observing
 whatever they enjoin and (d) absence of any
 self-conceit These four things make a monk full
 of modesty, humility and obedience The ex-

planatory verses quoted at the end sum up in general terms the characteristics mentioned in the Sūtra passages that precede

Section 3 अज्ज्ञादध-अयं (Sk अध्येतव्यक) To study It appears that अज्ज्ञाय and अधिज्ञ are the two bases in Prakrit of the Sk root अधि+इ to study corresponding to the Sk. bases अध्ये (where the root इ undergoes Guna change) and अधीय

Section 4 कित्तिवण्ण० The words कीर्ति, वर्ण, शब्द and श्लोक are almost synonymous The commentator Haribhadrasūri has however drawn nice distinctions of सर्वदिग्यापी साधुवाद कीर्ति, एकदिग्यापी वर्ण, अर्धदिग्यापी शब्द, तत्स्थान एव श्लाघा श्लोक and remarks that one should not practise penance like घर्मिह for any benefit in this world one should not practise it like ब्रह्मदत्त for any supramundane benefit, one should practise it simply to destroy Karma The word नन्यत्र (Sk नान्यत्र) is often used in the Sūtra Literature in the sense of 'except' cf note on Ch VI-St 5

Section 4 अर्तितिणे (Sk अर्तितिण) Ungrumbling The root तिण तिण् appears to be onomatopoeic referring to the hot grudging words one utters, when one is impatient of other's talks (see note above Pp 67-68) पडिपुण्णा० (Sk प्रतिपूर्ण आयतं आयतार्थिक) Full of scriptural knowledge and extremely (आयत)

desirous of Liberation (आयत.) भावसघर्ष (Sk भाव सघायक) Joining himself to the perfect mental condition अभिगम चउरो The last two stanzas summarize the general effects of perfection in the four Samādhis The word अभिगम is used for अभिगम्य (अभिगमिञ in Prakrit) for metrical purposes पयस्सेम (Sk पद् क्षेम) Place of benefit इत्थं (इत्थस्थ in Sanskrit) The germinal cause for conditions or existences in this world or in the lower worlds

CHAPTER X

This chapter is named 'सभिक्षू' अध्ययन on account of every stanza of the chapter ending with the words स भिक्षू A large variety of metres is noticed in the chapter Some verses have got even different feet in different metres The metres are old and irregular On the whole, the metre appears to be the old वैतालिय metre consisting of 14 or 16 syllabic instants in each foot with the determinant pair (— —, — —) of short and long letters at the regular end or near the end of each foot For detailed observations on this metre (vide 'dissertation on an old and obscure metre in the Jain Sutras' Gujarat College Magazine Serial No 31, dated February 1931.)

St 1-6 माणाइ (Sk आश्रया) according to the behest of the prophet पडियाअइ (Sk. ग्रन्थापिबति) drinks back. The word पडियामइ stands possibly for ग्रत्याददानि वहण (Sk वधन or वध) Injury or slaughter अत्तसमे० (आत्मसमान् मन्येत पट कायान्) should look upon the six groups of living organisms as upon his own self This is in general, the line of instructions and advice followed in the Sūtras for proving that injury or violence to living beings is a gross sin and abstinence from it is absolutely necessary for self-restraint पचामयसंयरे (Sk पञ्चास्रयमयर) Stopping the five-fold influx of Karma by means of the five senses

St. 7-12 अरिथ हु० The monk should have a strong conviction about the necessity of right knowledge, penance and self-control for a real spiritual progress The word मणययकायसुसजुडे (Sk. मनोवागायसुसजुत) refers to the three Guptis सुय (Sk अय) For to-morrow निहे (Sk निदध्यात्) should keep दुग्गहिअ (Sk व्युद्ग्रहिक्ता) pertaining to fight The commentator gives the Sanskrit word वेप्रहिकी अचिहेडण (Sk अग्रिहठक) despising or disrespectful The commentator offers another explanation also in the words क्रोधादीना विरुपेरु इत्यन्ये The Dipika notices the reading उवहेडणे

St 12-15 पडिम (Sk प्रतिमा) Motionless condition like that of a statue or idol हण व

लूषिण वा (Sk हतो वा लूषितो वा) struck or pierced
 The reading ह्य व लूषिण वा would be better
 from the view point of metre पुढविसमे (Sk
 पृथ्वीसम) similar to the earth in bearing every-
 thing of the epithet सर्वसहा for the earth अनि-
 आणे (Sk अनिदान.) Without any निदान or desire
 for something to be obtained

St 16-21. अघ्रायउच्छं [Sk अज्ञात उच्छं (चरति) इति]
 Unknown to the householders, who collects alms
 in small quantities from different places पुलनि
 पुलाय (Sl पुलानिपुलाक.) Living on food coarse
 or otherwise The word पुलन literally means
 coarse unsubstantial food and hence may second-
 arily mean a fault which leads one to suppose
 that self-restraint is of no avail If this sense
 be taken पुलनिपुलाय would mean 'free from
 mental delusion which leads one to suppose that
 संयम is of no avail cf com संयमापादकदोषरहित
 The word पुल means 'high' 'raised 'up' (समुद्भिन्न
 or उन्नत) and the word पुलनिपुलाय may also con-
 sequently mean 'spiritually exalted and free from
 unsubstantial thoughts अणिहे (Sk अनिम.) With
 out any fraud This is the explanation given by
 हरिभट्टसूरि and दीपिकाकार both The word may
 mean unattached (अस्नेह). जाणिम पत्तेम पुण्णपाय
 (Sk ज्ञात्वा प्रत्येक पुण्यपाप) Knowing that merit
 and sin belong individually to separate indivi-

duals This is one of the golden philosophical thoughts which the monk is asked to entertain always of आचारागसूत्र 'जाणितु दुन्ध पनेय साय' etc हासकुहण (Sk हास्यकुहक) Doing something creating laughter or mirth (हास्यकारिणौकुकता) The nīśal after हास is archaic

APPENDIX No 1

Para 1 This and the next chapter are known by the name चूलिका (appendix) as they are intended to make the monk firm in monkhood after he has mastered the instructions given in the various chapters of the Sutra The first appendix is aptly called रत्तिवास्यचूलिका as it enumerates the various adage-like sentences which would increase his liking for monkhood ओहाणुप्पेहिणा अनोहाइएण [Sk अवधानोपेक्षिणा (अपसरणोपेक्षिणा) अनववावितेनेर (अनुत्प्रवितेनेर)] By a monk who is thinking of renouncing but who has not actually done it The word अवधान for ओहाण is given by Haribhadrāsuri It appears that ओहाण stands for अवधान or अवधान दुस्तमाए (Sk दुपमाया) in the spiritually descending era The conception of the alternate cycles of the ascending and the descending eras (सुपमा and दुपमा) is a peculiar one to the Jain Philosophy

साइयहुला (Sk सातिबहुला) Full of fraud, Full of lies, इमे अ मे दुम्हे (Sk. इदं च मे दुःखं) This grief of mine The word दुख is used here in the Masculine gender. पडिआयणं (Sk प्रत्यापानं) Drinking back The word should rather mean 'taking back' (प्रत्यादान) गिहवास (Sk गृहपाश or गृहवास) Traps or nooses of house, viz. wife children etc or residence in a house. आयङ्क (Sk. आतङ्क) disease like cholera or any other one bringing quick death संकप्पे (Sk संकल्प) Thought of separation etc which leads to cruel deeds सोयजेसे (Sk. सोपक्लेशः) attended with domestic worries like husbandry, trade etc परिआय (Sk पर्याय) Condition The word परिआय, used without any other word in the Genitive case, refers generally to the condition or stage of monks पत्तेअं पुण्णपायं (Sk प्रत्येकं पुण्यपापं) Individually separate the merit and sin Compare above Pp 78-79 The Commentator Haribhadrasūri remarks here that each of the three expressions beginning with सोयजेसे गिहवासे is split up into two, and the eighteen expressions are over at the end of पत्तेअं पुण्णपायं according to the older tradition, वेइत्ता (Sk वेदयित्वा) After experiencing the fruits

St 1-16 ओहावियो (Sk अवधारित.) Run away from monkhood छम (Sk क्षमां) to the earth A very vivid and forcible comparison is given

here in this stanza between the condition of monkhood and the condition of the monk after he renounces monkhood and retakes the householder's life to his great misery and remorse. The Comparison indirectly supports all the eighteen statements by fully bringing out the miseries of life, the transitoriness of pleasures and enjoyments, and the bad and undesirable results of the various actions जलमिविच्छाभ (Sk विध्यातयद्वाग्नि) Extinguished sacrificial fire. The transposition of words is archaic cf also the word दादुद्विभ (Sk उदघृतदण्ड) पिडुज्जणमि (Sk प्रथग्जने) Among common persons, पसज्जचेयस्स (Sk प्रसज्यचेतसा) with a defiant mind i.e. with an attitude devoid of religiousness झिज्जइ (Sk क्षीयते) passes on, rolls on, अनिस्सइ (Sk अपयास्यति or अपेप्यति) will disappear. The Prakrit form is derived directly from the Sanskrit form अपेप्यति.

St 17-18 These stanzas give the benefit which results from the monk's fixing himself in monkhood by meditating upon the various expressions quoted above पडलति [Sk प्रचालयन्ति] shake, disturb आय acquisition of right knowledge and the like, उपाय [Sk उपाय] The means to get right knowledge etc. विद्याणिमा can be explained as a gerund (विद्याय) or potential from (विज्ञानीयात्)

APPENDIX 2

The appendix is called विविक्तचर्याचूला intended for emphasizing upon the monk the necessity of and the advantages from moving alone

St 1 केवलिभासिग (Sk केवलिभापित्त) Spoken by the omniscient sage Simandhara Swami The commentator states here the following traditional account regarding the origin of this appendix. Once a lady prevailed upon a weak monk to observe a long fast at the beginning of the monsoon. The monk, unable to observe it died. The lady thereupon, felt that she was the cause of the monk's death and desired to approach the Tirthankara. A deity took her near Simandhara swami who told her that she was innocent and gave her advice in the form of this appendix. Briefly stated, the advice is that a man should lead his soul in a direction which is against the current of worldly life as the Fruit or Goal which he has in view for his spiritual benefit is in that direction. He should never follow the advice of ordinary persons which pins him down to worldly life, but follow what is stated in the Scriptures of निमित्तमासाद्य यदेव किंचन स्वधर्मं मार्गं विवृणक्ति चाग्निं । तप धृतमानघनास्तु साधया न याति कृच्छ्रे परमेवि विव्रियाम् ॥ कपालमादाय विपन्न

वाससा चरं द्विपद्वेश्मसमृद्धिरीक्षिता । विहाय लज्जां न
तु धर्मवैशसे सुरेन्द्रसार्येपि समाहितं मनः ॥ २ ॥ पापं
समाचरति योतवृणोज्ज्वल्यः प्राप्यापदं सवृण एव विमध्य-
बुद्धिः । प्राणात्ययेपि न तु साधुजनः स्ववृत्तं वेलां समुद्र-
श्च लङ्घयितुं समर्थः ॥ ३ ॥

St. 3. पडिसोमो आसवो (Sk. प्रतिश्रोतः आश्रयः)
The commentator Haribhadrāsūri explains the
word आश्रय as "activity of mind, body and speech
leading to spiritual benefit, being characterised
by a conquest of senses." He, however, sees
that his explanation is exactly opposite to the
usual sense of the word आश्रय which means 'in-
flux of Karma' and proposes consequently ano-
ther explanation (or reading perhaps like आसमो)
viz. "acceptance of vows" (आश्रमः). The word
आसव can be taken here to mean 'activity',
which, connected with the word सुविहितानां (of
monks), would mean 'ascetic life'.

St. 4. आचारपरक्रमेण (Sk. आचारपराक्रमेण)
possessed of strength for observing the practices
of the monks. चरिआ (Sk. चर्या) movement from
place to place. गुणा Merits such as the Mūlagunas
and the Uttaragunas. नियमा rules and regulations
regarding begging, its time and so on. The
metre of stanzas 2, 3 and 4 is regular Āryā.

St. 5-6. पश्चिक्कया (Sk. प्रतिरिक्ता) Resort-
ing to a solitary place. ओसन्नदिग्गहडभत्तपाणे (Sk.

उत्सन्नदृष्टादृतमकपान) Having food and drink brought from a place which is generally (उत्सन्न) seen (दृष्ट), being not beyond two or three houses. The word ओसन्न has the sense of 'generally' (प्राय in Sanskrit) cf देवा ओसन्नं साय वेयणं वेपति

St 7 For reference to flesh and wine here, see note on ch V-1, St 73 The commentator Haribhadrasūri rejects the explanation given by some commentators of the words मद्य and मांस as 'buttermilk' and 'boiled rice' which appear similar to wine and flesh, observing that if mere similarity to a forbidden or prescribed article formed a criterion for the rejection or acceptance of a thing, urine could also be drunk because of its being a liquid, which is prescribed for drinking निम्बिगह गया (Sk निर्विरुति गता) often not taking even the purified things on account of their strong self-control. The acceptable things too are to be taken with moderation and only then when they are absolutely necessary. असंकिलिद्धेति (Sk असंकिल्ले) With those who have not troubled then

DASAVEĀLIYA SUTTA

TRANSLATION.

Religion is the highest bliss; it is made up of non-injury (of living beings), self-restraint (of seventeen kinds) and penance (of twelve kinds), even gods bow down to him who has his mind always firm in religion. (1). Just as a bee sucks honey from the flowers of a tree and does not make the flowers fade although it satisfies itself, similarly these monks in this world, who are free (from external attachments), are intent upon seeking faultless food given by householders like bees on flowers. (2-3). With the thought that they would get the alms required and yet nobody would be injured, the monks move receiving alms out of food prepared for others as bees do in flowers (4). Those enlightened monks who, like bees, do not stick to any particular thing, are given to collect alms from different places, and are self-restrained, are designated *Siddhus* on that score. (5). Thus I say.

CHAPTER II

How can a person, who is unable to control his desires, who is nervous at every step and who is entirely subjugated by desires, observe monkhood? (1) He cannot be said to have renounced (the world) who does not find pleasure in (excellent) garments, scents, ornaments, women and beds simply because they are not at his disposal (2) He alone can be said to have renounced (the world) who casts away (lit. throws away at the back) desirable and welcome enjoyments, although they are at his disposal and renounces pleasures which are entirely his own. (3).

A monk might be moving with an equanimity of mind and yet his mind may perchance rush outside (the fold of self-control), on such occasions he should control his passion regarding a woman or so, reflecting all the while that she is not his, nor he is hers (every one enjoying separately the fruits of his or her own actions) Mortify yourself, abandon all idea of delicacy, overcome desires and (you can at once know that) grief overcome, cut off the feeling of hatred, control passion, and you will be happy in this worldly life (5) Serpents born in the Agandhana family of serpents would rather throw themselves into the flame of fire, full of smoke and difficult to be borne, than desire to suck back their own vomited poison (6) Oh you lover of fame lie upon you inasmuch as you, for the sake of your life, wish to eat back what you have vomited, death is in fact better (than this) for you I am the daughter of the king of Bhogas (named Ugrasena), so also, you belong to the race of Andhaka (being the son of Sumudravijaya), let us not be (like) Gandhana serpents being born in noble families, be firm in self-restraint If you feel passion for which ever woman you see, you will be unsteady in mind like the Hala tree that can be uprooted by a gust of wind Having heard these good words of the self-controlled lady, Rathanemi was brought back to religion like a wild elephant (who is brought back to his normal condition) by the goad Thus act the enlightened learned persons who are very clever and who turn back from (objects of) enjoyment just as that excellent man (Rathanemi) (11) Thus I say

CHAPTER III

The following are the things improper to be practised by great sages who are free from the ties of the world, who have made themselves firm in self-restraint, who are free from possessions and who are the saviours of the people —(1) A thing done purposely for the monk, (2) a thing purchased for the monk, (3) a thing offered by a man who gave invitation, (4) a thing brought in for the monk from a distant place or so, (5) dinner at night, (6) bath, (7) scents and flowers, (8) fan, (9) things stored up (overnight or so), (10) pot of householders, (11) food from the king's place, (12) food given in pursuit of the wish expressed by the mendicant, (13) shampooing, (14) tooth brush, (15) inquiry after health, (16) looking at one's body (into the mirror), (17) laying at counters, (18) playing at dice, (19) bearing the umbrella when not required, (20) treatment, (21) wearing shoes on the feet, (22) kindling fire, (23) alms from a person from whom one has taken residence, (24) raised seat, (25) couch, (26) sitting in the intervening place of two houses, (27) cleaning the limbs, (28) service of householders, (29) maintenance by family professions, (30) taking water which is not thrice boiled, (31) remembrance of past pleasures when ill, (32) Mûlaka vegetable, (33) ginger, (34) sugarcane which is not ripe, (35-36) bulbous roots and ordinary roots which are possessed of living organisms, (37-38) fruits and seeds which are raw, (39) Sanvarchala salt, (40) crystal salt, (41) ordinary salt, (42) Romak salt, (43) sea salt, (44) Pâm-su salt, (45) black salt, (46) fuming of clothes, (47) vomiting, (48) use of enema etc., (49) purgatives, (50) collyrium, (51) painting the teeth, (52) anointment of the body, (53) decoration

of the body All these things are not to be practised by the great sages who are free from the ties of world who practise self restraint and who move as lightly as the wind (10).

Those monks are free from worldly ties who know well the five ways of the influx of karma (like injury to living beings etc), who are guarded in the three (mind word and body), who are well-restrained in the six (groups of living beings), who control the five (senses), who are courageous and who look straight (11) The self-restrained monks, who are full of contentment, heat themselves in hot seasons are uncovered in cold seasons, and remain snug in their places of residence in the rainy season (12). Controlling the enemies in the form of the twenty-two troubles, shaking off delusion and conquering senses, these great sages strive earnestly only for the removal of all misery (13) Having done the things difficult to be practised, and having borne sufferings difficult to be borne, some proceed from this world to regions of gods, while some become perfect, having become free from the dirt of action (14) Those born as gods (after their fall from heaven come to this world and) destroy their remaining past actions by self-restraint and penance, thus, following the road of perfection (like right knowledge etc) they protect the six groups of living beings and eventually go to the place of the Perfect (15). Thus I say.

CHAPTER IV

Sudharma swamin says to Jambu-swamin—I have heard, oh long lived one, the following, said by the Divine Prophet Well, in the assembly of the Ganadhara, there was well cognised, well explained and well practised by the monk Mahāvira of the Kāśhyapa clan the lesson by name

‘chajjivanti’ (six groups of lives), it is beneficial to me to study that chapter which explains religion. Well, Sir, what is that lesson named ‘six groups of lives’ which was well cognised . . . of Ka-shyapa clan? is it beneficial etc . . . religion? Well, the following is that lesson etc . . . clan. It is beneficial for me (‘for you’ rather) to study religion. The lesson runs as follows. The six groups are—the group of earth bodies, that of water bodies, that of fire bodies, that of wind bodies, that of vegetable bodies and that of moving bodies possessed of sensation and emotion. The earth is stated to be alive with innumerable lives, all existing (and suffering) individually separate, except when it (i.e. the earth) is made lifeless (lit. changed) by the use of weapon. Water is stated to be alive . . . weapon, fire is stated to be alive . . . weapon, wind is stated to be alive . . . weapon, vegetables and plants are stated to be alive . . . weapon. The following are the divisions of the plant group—top-seeded, root-seeded, knot-seeded, branch-seeded, seed growing, shooting out without visible seed, grass and creepers—these form the vegetable group, these are said to be alive when there is the seed present in them, they are full of individual lives all separate except when they are changed : i.e. turned lifeless by the use of weapon. Now, the following are what are termed as moving lives of various kinds—born from eggs, born as young ones, born from the womb, born of liquids, sweat-born, born collectively in large number (without any vivid source noticed such as locusts etc) burst out from the ground, born suddenly (such as gobs etc). They are such living organisms as evince advancing, retreating, contraction, extension, crying, moving, fearing, running, coming and going they are, for example, insects and gnats, Kunthas and ants. All these living

organisms, some of which are possessed of two senses, some of three senses, some of four senses and some of five senses, all lower animals (like birds and beasts) all hell-beings, all human beings, all gods, all breathing animals are all of them after extreme happiness. The group made up of these is the sixth group of living beings termed as 'trasa' group. Never I would do injury to these six groups of living organisms by myself, nor shall I cause injury to be done by others. Why? I would not like to consent to others doing injury. As long as I am alive, I would not in any of the three ways, by any of the three instruments—mind, word, or body—do the thing, nor cause it to be done, nor consent to another doing it. If I have done it sometime in the past, I recoil from it, I learnal sir, I blame myself for it, I censure myself for it, I abandon such inclination on the part of my soul. The first Great Vow, Revered Sir, is abstinence from injury to living beings. I shall abandon, Revered Sir, every kind of injury to living beings, let them be subtle or big, movable or immovable. Never I would do injury by myself etc. . . on the part of my soul I have placed myself in the first Great Vow. It is abstinence from all kinds of injuries to living beings (1)

Now, another is the second Great Vow, viz. abstinence from false speech. I renounce all false speech, Divine Sir, hence, through anger, or avarice or fear, or mirth, I shall myself never tell a lie nor make another tell a lie, nor shall I consent to another giving a lie. As long as I am alive I would not etc. . . in the second Great Vow, it is abstinence from all kinds of false utterances (2)

Now, another is the third Great Vow, abstinence from taking a thing not given. Truly, I shall renounce taking what

is not given Hence, in a village or in a wood, I shall not myself take anything which is not given, however little or much, small or big, animate or inanimate Never shall I make another accept what is not given, nor shall I consent to another accepting what is not given As long as I am alive, I would not etc in the third Great Vow it is abstinence from taking what is not given i.e. abstinence from theft (3)

Now another, viz. the fourth Great Vow, abstinence from sexual intercourse I renounce all sexual intercourse, Divine sir, hence, let it be celestial or human or pertaining to lower animals, never shall I practise sexual intercourse, nor shall I make another practise it, nor shall I consent to another practising it As long as I am alive, I would not etc in the fourth Great Vow, it is abstinence from sexual intercourse (4)

Now, Divine sir, another i.e. the fifth Great Vow, abstinence from property I renounce Divine sir, every, possession Hence, I would never keep any possession, whether little or much, small or great, animate or inanimate, I shall never make another keep any possession, nor shall I give consent to another keeping possession As long as I am alive I would not etc in the fifth Great Vow It is abstinence from all possession (5)

Now Divine sir, the sixth Great Vow, abstinence from night-meal I renounce, Divine sir, meal by night altogether, hence, whatever it might be eatable drinkable chewable or tastable—I shall never myself dine at night, nor make others dine at night nor shall I consent to others dining at night As long as I am alive I would not etc in the sixth Great Vow, it is abstinence from all kinds

or piece of leaf, by branch or twig, by feather or plumage, by garment or skirt, by hand or mouth, his body or any external thing, he should not make another person blow or fan the same, nor should he consent to another blowing or fanning it, he should say—as long as I am alive etc . . . inclination on the part of my soul (10).

The monk or the nun awake, tread or stand, sit or lie upon seeds or things placed on seeds, sprouted seeds or things placed on them, grown seeds or things covering grown seeds, green vegetables or things placed on them, cut up things or things placed on them, living organisms or things full of living organisms like wood insects etc, he should not make another person tread etc, nor should he consent to another doing the same. He should say—as long as I am alive etc . . . abandon such inclination on the part of my soul (11)

Were the monk or the nun . . . awake, to find an insect or a gnat, Kuntbu or an ant on his hand or foot, on arm or thigh, on head or garment, on begging bowl or mantle, on Padapunchana or on duster, on Gochha or on pot, on rod or on footstool, on plank or on bed, on bed-sheet or on any other article allowed for him, he should very carefully inspect it, take it and cast it away at a solitary corner, he should never put them together and hurt them (12)

Moving without carefulness, a monk causes injury to breathing animals and other living organisms thereby he incurs sinful Karman which results into a bitter fruit for him (1) Standing without carefulness a monk causes etc (2) Sitting etc (3) Sleeping etc .. (4) Eating etc (5) Speaking etc (6) Then how should a monk move? how should he stand? how should he sit? how should he sleep? eating in what way or speaking in what way does he not incur sin? (7) He should move with careful

ness stand with carefulness, he should sit with carefulness sleep with carefulness, eating and speaking with carefulness, he does not incur a sinful Karman (8)

No sinful activity is incurred by one who sees all living beings as his own self, who carefully inspects all living organisms, who has stopped all influx of Karman and who is self restrained Knowledge first and then mercy, with this in view stands the whole group of monks for, what will an ignorant person do? how can he discriminate between merit and sin and see one of them better than the other? (10) It is after hearing that one knows what is beneficial so also, it is after hearing, that one knows what is sinful both these one knows after hearing one should take that path which is better One, who does not know living beings does not also know the non-living beings how can one know self restraint if one does not know what is living and what is non living? One who knows living beings knows also the non living being one who knows living and non living beings, knows verily the self restraint, when one knows both life and non life, then one comes to know the variety of existences of all living beings (14) When one knows the variety of beings, then one knows merit as well as sin bondage as well as release (15) When one knows merit and release, then one becomes disgusted with (or knows the unsubstantialness of) objects of enjoyment—divine as well human (16) When one becomes disgusted with human, then one relinquishes attachment externally as well as internally (17) When one relinquishes attachment internally, then one becomes a shaven-headed monk and quits the house (18) When one quits the house, then one grasps the excellent self restraint, the unparalleled Religion (19) When one grasps a religion, then one shakes off the dust

of karman, brought about by the dirt of false Faith (20) When one shakes off faith, then one comes to possess universal knowledge and faith (21) When one comes to possess faith, then one becomes all-conqueror and omniscient and comes to know the Loka (world) and the Aloka (void) (22) When one comes to know Aloka (void), then one curbs all activities and accepts the condition of absolute motionlessness. (23) When one curbs .. motionlessness, then one annihilates karma and goes to the place of perfection being absolutely free from passion (or sin, or dirt of Karma) (24) When one annihilates passion, then one occupies a seat at the top of the world and becomes an eternally Perfect Being (25) Such a good condition, thus, is difficult to get for a monk (who is a monk in name only) who has got a taste for pleasures, who is anxious for happiness, who untimely sleeps (over the instructions for a monk or who sleeps on improper occasions) and who washes his hands and feet with the use of water (26) To such a monk, however, who is devoted to the merit of penance, who is straight-forward in his pursuit, who is full of forgiveness and self-restraint and who has conquered the twenty two troubles, blessed condition is quite easy to obtain. Such persons, as like penance, self-restraint, forgiveness and celibacy, proceed quickly to the residences of gods even though they start (on their journey by accepting monkhood) much later (28) With a proper Faith and always striving, never should you, oh monk, do injustice to or spoil monkhood by action after having undertaken the monk's life which is so very difficult to obtain (29). Thus I say

CHAPTER V-1

When the proper time for begging has arrived, the monk without any perplexity or hankering should seek eatables and drinkables by taking steps given below :—The monk, moving out for alms in a village or a town should move slowly without any mental agitation, with his mind perfectly undisturbed. He should move on earth looking in his front to the extent of the yoke of a cart, avoiding carefully seeds and green grass (verdure), living beings, water and earth (3). He should avoid a pit, an uneven surface, a pillar, and a muddy spot when there is a way about (the round about way) he should not go by a bridge. The self-restrained monk would cause injury to movable or immovable beings if he falls or stumbles there (5). Therefore, the self-re-trained monk, who has been well-placed in the path laid down by the prophet should not go by that way, if there be another road he should use that with vigilance. With his feet full of dust, he should not tread upon embers, or upon a heap of ashes, or upon a heap of chaff or upon cowdung (7). He should not move when it is raining or when the mist is falling or when there is a gust of wind blowing or when there are moving swarms of gnats or insects (8).

He should not move in the vicinity of courtesan's houses which is the destroyer of clarity. There are likely to be cross-currents there in the mind of the celibate and the self-re-trained (9). If a monk moves in improper houses, then by the frequent bad contact, there may be disturbance caused to his vows and his monkhood may be in danger (10). Therefore, knowing this (i.e. what is said above) a monk seeking Absolution

should avoid the locality of courtezans noticing this fault (shown above) which results into bad future condition for him (11) Moving on his way, the monk should avoid a dog, a recently delivered cow, an intoxicated wild bull or horse or elephant, a playground, a quarrel, or a fight (12) Neither looking up nor looking low, neither delighted nor downcast, the monk should move for alms exercising full and due control over the senses (13) Moving for alms in high and low families, he should not walk fast, nor engage himself in talking or laughing (14) He should not closely look at windows, repaired portions of walls, doors, intervals of houses, and water closets, in short, he should avoid the smallest ground for suspicion (15) He should avoid from a distance the private residences of kings, householders, and policemen, as also any place which would cause trouble (16) He should not enter families that are attended with impurity, so also, he should avoid families which prohibit the entrance of mendicants, he should avoid families which are not pleased at the sight of monks, he should enter those families where people are pleased at their sight (17) In residences allowed for stay by the householders, the monk should not himself cast aside curtains of canvas, camble and the like, nor, he should open a door without asking permission to do so (18) While moving for alms, the monk should, however, not check attendance to calls of nature, he should attend them, when impatient, at a faultless place having secured the permission (of householders) (19) He should avoid a low door, or a dark place or a cellar where eyes cannot work properly and living beings can not properly be seen (20) He should avoid a room where

there are scattered flowers or seeds, he should also avoid it if he finds it recently plastered and wet (21) The self-restrained monk should not enter a place by jumping over or driving aside a goat or a child or a dog or a calf (22) Inside the house, he should not look with attachment, he should not see eagerly with dilated eyes (the members of the householder's family), but he should walk out silently (even though he might have got no alms) While moving for alms, he should not cross the limits set by the householders, he should move within a limited area, knowing the permissible area of the various houses or families (24) He should stand within the permissible area looking at the ground, he should avoid the sight of bath rooms or privies (25) Controlling all his senses he should stand avoiding the path of fetching water or earth, as also seeds and green vegetables (26)

While he is standing there, (the lady in the house) may bring to him drinks and eatables, the monk should not take what is improper to be taken, he should only take what is permissible (Perhaps the lady may bring alms after upsetting the eatables or things (on the ground), the monk should repudiate her, saying "such a food is not permissible to me" (28) Perhaps, she might bring alms by crushing under her feet living organisms or seeds or green vegetables, having seen that she has caused injury (in bringing alms for the monk) he should avoid such alms (29) Perhaps she may bring drinks and eatables by collecting them and putting them in another pot or after mixing things which are *sacitta* (poisoned of living organism) or she may bring the alms after shaking water for the monk or after bathing in water or taking out

water from pots and pouring it in, the monk in that case should repudiate her etc.....(30) If she gives with a hand, spoon or pot spoiled by Previous activity (injurions to life), he should repudiate her etc.,.. (32) Similarly, he should reject if the hand etc. be drenched with water, or wet, or dusty or soiled with earth or salt or soiled with yellow pigment or Hingulaka or Manass'ila or Anjana or Sea salt or red chalk or yellow earth or chunam or alum or husk or flour or with big fruit, the hand etc. being soiled or not.

He should not desire to accept food although offered with unsoiled hand or spoon or pot, if there be the possibility of some Posterior activity (injurious to living organisms) (33) He should accept food offered with hand, spoon or pot spoiled (with the very article that is offered) if it be otherwise proper for acceptance (36) When out of two persons dining together, one invites the monk for alms, the monk should not desire to accept it but he should find out the inclination of the other (37) When out of two persons dining together, both invite, he should accept the offer provided it is fit for acceptance (38) If a pregnant woman has prepared various kinds of eatable and drinkable articles, the monk should avoid the food when (offered before) it is eaten (by people for whom it is prepared), he should however accept out of the remnant when their dinner is over. (39) If perchance, a pregnant woman who has far advanced in pregnancy stands up at the monk's sight to offer him alms or sits down to do so, the eatables and drinkables become unfit for the self restrained monk, he should repudiate her saying that the food is not fit for him to accept (41) If a woman with a sucking child, leaves the child, male or female, aside, keeping it crying and brings the eatables and drinkables for the monk,

those eatable and drinkable articles become unfit .

(43) Whenever the eatable and drinkable articles create a doubt regarding their acceptance or otherwise, he should repudiate her .

(44) If the food is covered by a pitcher or by a crushing stone, or by a grinding stone or by an iron lid or (if it is in a pot closed) by plaster or by lac or by any other soldering substance, and if the woman uncovers the thing for the monk and offers it or asks others to offer it, the monk should repudiate her . (46) If the monk comes to know or hear of any article eatable or drinkable, chewable or tastable, that it is prepared with a view to be given away, such an article becomes unfit for self-restrained monks . (48) If the monk comes

to know with a view to secure merit, such an article (50) If the monk comes to know with

a view to be given to beggars, such an article (52)

If the monk comes to know with a view to be given to monks, such an article (54) The monk should

avoid food meant for him or purchased for him, or polluted by mixture of impure food or brought to him from

a distance, or supplemented or brought on credit or mixed with unacceptable articles. (55) In such cases, he should

inquire about the preparation—for whose sake or by whom the food was prepared, and on hearing that it is free

from any suspicion and is quite pure, the self-restrained monk should accept it (56) If the article—eatable or

drinkable, chewable or tastable,—be mixed with flowers or with green (i.e.) fresh seeds, it becomes unfit

(58). If the article—eatable or drinkable, chewable or tastable—be placed in or above cold water, or on anthill etc, it becomes unfit . (60) If the article

be already placed on the hearth or fire, or be placed on the hearth at the sight of the monk and then offered, it becomes unfit (62). Similarly, if the food be offered after putting fuel in the hearth, or taking fuel out, or after kindling the fire, or making it ablaze, or after putting it out, or putting the ladle in the boiling food, or putting water in it, or putting aside the pot, or taking it down from the hearth, it becomes unfit (64).

If there is placed a plank or a slab, or a brick, for crossing over a muddy place, and if it be found shaking, the monk who is composed in his senses should not go by that way as there occurs the loss of self-restraint; so also, he should not step on a plank which is lying in the dark or which is hollow. (66). If, for giving alms, the woman puts up a ladder, or a plank or a stool and stands on it or ascends a cot or rests on a hook or ascends a garret, she, while climbing, may fall and hurt her hand or leg and hurt also living earth or living organisms on the plank etc. Great self-restrained sages, who know these gross faults, do not consequently accept alms brought down from such high places also. (67-69). The monk should avoid bulbs, roots, or palm fruits, wet and recently cut vegetables, and wet cucumber and ginger. (70) So also, he should avoid barley powder or jujube powder or acorn-cake, tracle or any other similar article placed for sale in the market, as also, an article lying for a long time or soiled with dust; he should repudiate (72). If a woman offers him a lump of flesh with many bone-pieces or flesh with many scales (like thorns), or Astika fruit, or Tindak fruit, or Bilva fruit, or piece of sugar-cane, or Simhall fruit, he should repudiate her saying such a thing is unfit for me,

the reason being that in these things there is little to eat and much to abandon (74) So also, he should reject drinks which are too costly, or too poor, or water of brown sugar pots washed, or water of flour or rice when the washing is only recently done (75) If, by his own discretion or sight, or by inquiry or by hearing from others, he knows that a sufficiently long time has elapsed and there has been left no room for doubt, the self-restrained monk should accept it seeing that it has been rendered free from living organisms. If, however, there is room for suspicion, he should see (i.e. determine) after tasting a sip (77) He should say,—give a little bit in my hand to taste, water which is very sour or impure (lit stinking) cannot quench my thirst (78) If a woman were to give such water as is very sour or stinking and hence not fit to quench his thirst, he should repudiate her. (79) If, however, such water were already accepted inattentively without any desire for it, he should not himself drink it, nor give it to another. (80). Having gone to a solitary place and having found out a place free from living organisms he should pour it carefully there, after doing which, he should return and perform the Pratikramana rite (81) If, perchance, while wandering for alms, he desires to eat, then he should find out a desolate residence or the side of a wall, should sweep it clean (with his Rajoharana) and then having secured the permission of the householder, the intelligent self-restrained monk should dine there at that well-covered place, quite attentive having made his hands quite clean (82). While he is eating there, if there is found in the (83) (i.e. arise through carelessness of the householder)

a piece of bone or a thorn, or grass, or a stick or a pebble, or any other similar thing, he should not throw it away by raising his hand, nor spit it out by his mouth, but, taking it in hand, he should move to a corner and having (gently) placed the thing there, he should return and perform the Pratikramana rite (86) If, perchance, a monk desires to eat after returning to his residence, he should go to his residence with the alms obtained by him and find out a spot to take the food and clean it. Then, having entered the place with humility and performing the Iryapathika rite, he should stand motionless near the preceptor. (88). During that condition of absolute motionlessness (अन्योन्य) he should remember all the transgressions in due order in connection with his going out, coming in and accepting alms. (89) Then, straightforward in wisdom, undejected and unperturbed in mind, he should recount before the preceptor what he got and how he got. (90) If he is not able to recollect properly the prior or the posterior faulty actions, he should do the Pratikramana rite for it again, and standing motionless he should think as follows — Oh ! Wonder! the Prophets have indeed ordained for monks a faultless kind of living for supporting their body which is the cause of Liberation. (92) Then, having abandoned the motionless condition (of the body) after salutations (with the words *Namo Arihantānam* etc), and having praised the prophets (with words 'लोपस्म उज्जयिने' etc) one should resume lessons (i.e. study) and take rest till all others have arrived (93) Then, while taking rest, the monk, seeking his advantage (viz the destruction of his Karma निवर्तकत्वात्), should think for his benefit 'if the other

monks do favour to me (by sharing my alms), I shall be saved indeed. (94) Then, with permission from his preceptor, he should invite other monks with a cheerful mind in the prescribed order and if some of them desire so, he should eat partaking his food with them (95) If, however, none desires to partake, he should dine alone in a pot placed in light, very carefully, without throwing a grain (of food) away by hand or mouth (96) Bitter or pungent, astringent or sour, sweet or salty, the self-restrained monk should eat the food obtained by him which is meant only for another (i.e. for body alone or for Liberation), as if it were a mixture of honey and ghee (97) Without taste or with spoiled taste, dressed or not dressed, wet or dried, made up of jujube powder or black beans, he should eat it with the same feeling, he should not censure the food he has obtained whether it be little or much, provided it is pure or clean and faultless, the monk living without any means of livelihood, eats it which has been obtained by him without employing any means for its obtainment. (99) It is difficult to find persons giving without any motive, as also persons living without employing any means of livelihood. Both of them—persons giving without motive as well as persons living without employing any means of livelihood—eventually secure good future existence—(100). Thus I say.

CHAPTER V-2

The self-restrained monk should eat everything possessed of bad or good smell etc., and throw nothing away leaving clean the pot up to its surface (1) In his

residence, or in his study room or in his movement for begging, having eaten insufficient food, if the monk is not able to sustain, and if there arises the necessity of begging, by hunger or any other cause, he should beg food in the manner given above as also in the manner described below (3) The monk should move out at a proper time, he should return at a proper time, avoiding improper time he should do every timely action at its proper time. Otherwise, he is likely to be blamed as follows —) 'You move, oh monk, at an improper time', 'you do not see the proper time'; 'you thereby not only unnecessarily tire out yourself but go to the length sometimes of finding fault with the village. (5). At the proper time, the monk should move and should bodily exert himself, he should never be sorry if he does not get, he should silently bear it taking it to be a kind of penance (6). Similarly, if there are gathered for food creatures of different kinds, he should not walk straight to them, but he should move carefully (7) Moving out for alms, he should not anywhere sit, or begin to relate any religious story or so, he should only stand with full self-restraint (8). The self-restrained monk, moving out for alms, should not stand reclining upon the fastening bar, or against the panels of the door, or the door itself or the arch gate. (9) If there be seen by him an ascetic, or a Brahman, or a poor man, or a beggar moving about for food or drink, the self-restrained monk should not overtake him and enter the house, he should also not stand in the direct range of sight (of the householder) but should recede to a corner and stand there self-composed (11) (If he pushes himself on), perhaps there would be incurred the displeasure of

the beggar, or of the donor, or of both, or there would be the lighting of the Scriptural Injunction (12) When, however, the beggar has returned after getting the alms or without getting it, then only the self restrained monk should approach (a place) for food or drink. (13). If the woman (offering alms) plucks up a lily or a lotus, or a nightlotus, or Mendikā (Mallikā according to some), or any other flower, and then offers alms, then the food or drink becomes unfit for self restrained monks to accept, they should repudiate the donor saying 'such a thing is unacceptable to me' (15) If the woman tramples or crushes a lily etc.... to me (17) He should avoid the lotus root, or the Palāsha root or lily stalk, or lotus stalk, or lotus bulb, or mustard bunch, or sugar-cane when it is not ripened and become fit for use (19) So also, he should avoid, fresh sprout of trees or grass, and green vegetable when it is raw (and hence containing living organisms). He should repudiate a woman giving raw pods, or fresh pods, or pods roasted only once, saying 'such a thing is not fit for my use' So also he should avoid jujubes, or bamboo sprouts, or coco-nut, or bean pods, or Nimb fruit, when they are raw (22) He should not desire, even in mind, to have the wood apple, or the citron fruit, or the Mulaka root and leaves when they are raw and not made fit by the use of Sāstra (23). The same should be known regarding jujube flour, or seed flour; he should also avoid raw Bibhitaka nut and Rāyana fruit (24) The monk should move for alms among high and low families and should never go to a rich family leaving aside a poor one (25) Undejected he should seek alms, the wise monk should never be depressed, he should not be overfond

of food, he should know the measured quantity and should beg according to rules (26) A wise monk should not be angry thinking that he does not get anything although there is in another's house (where he is refused) a variety of eatables, drinkables, chewables and tastables the man may give or not at his sweet will (27) The self-restrained monk should not be angry if a householder does not offer bed, seat, garment, food or drink, although these things might be clearly seen to be present there (28) The monk should not beg of a woman or of a man or of a young person or of an old person who has saluted him, he should not reprimand him (if he does not give) The monk should not be angry with one who does not salute on being saluted, he should not be elated if he begs in the way given above, his monkhood remains intact (30) Sometimes a monk, who has got (a large quantity) alone, may conceal (good articles underneath bad ones) thinking lest the preceptor may for himself take the food if shown to him (31) Such a greedy monk, who is very selfish, commits gross sin, he becomes difficult to be satisfied and never gets Liberation (32) Sometimes a monk may alone get a variety of eatables and drinkables out of which he may eat good and sweet things (on the way) and bring to the residence articles which have no colour and taste, with a desire that other monks should think of him that he is a monk who is after Liberation, and, who contented at heart, eats bad and coarse food, lives a hard life and is easily satisfied (34) Such a monk who is after his own worship who hankers after fame and loves honour and respect incurs much sin and becomes possessed of deceitful mental attitude (35) A monk, protecting his fame should not

drink wine or brandy or any intoxicating liquid, the Prophet being always present there to witness his action; A monk may sometimes drink, when he is alone, thinking that nobody knows him, he is verily a thief, look at his faults and hear from me about the deception he practises (37) Such a monk has his addiction (to intoxicating liquids) on the increase, so also his deceitfulness and falsehood, infamy and dissatisfaction, which always keep him away from monkhood (38) Just as a thief, who is ill-inclined, is ever perturbed by means of his own actions, similarly a monk (who is ill-inclined) is not able to practise restraint even when death has approached (39) Such a monk does not respect his preceptors nor other monks, even householders blame him because they know him to be so (i.e. improperly behaved) Thus, such a monk pursuing demerits and avoiding merits is not able to practise self-restraint even when death has approached (41)

A wise monk practises penance, avoids rich oils and ghee, and desists from intoxicating liquors and errors, he is an ascetic without any taint of asceticism (42) Look to his bhikkhū which is respected by many monks, which is limitless, and which brings about the Desired End, I shall describe him, please listen to me (43) Thus, such a monk pursuing merits and avoiding demerits practises self-restraint even when death has approached (44) Such a monk respects his preceptors as well as other monks, even householders respect him because they know him to be so (i.e. properly behaved) (45) A monk who affects asceticism or religious preaching or appearance or behaviour or mental attitude (of a monk), does thereby that action as a consequence of which

he gets the existence of low gods (46) Even on getting the condition of gods, being born among low gods, he does not know there of what deed his existence as a low god is the result (47) After falling down from that condition he will be as mute as a goat even though he be born as a human being, or he will obtain existence in hell or he will be a lower animal where enlightenment is extremely difficult to obtain (48) Having noticed these faults expounded by Mahāvira, the son of Jnāta, the wise monk should avoid even the slightest deceit or falsehood (49) Having learnt (rules about) purity of seeking aims at the hands of self-restrained and enlightened sages he should observe them with his senses well directed towards the goal and possessed of the merit in the form of his feeling a shamed to practice an improper act (50) Thus I say

CHAPTER VI

Kings, royal ministers, Brâhmanas and Kshatriyas with mind quite calm and steady asked the head of the monks, who was possessed of unlimited knowledge and faith, who was devoted to self-restraint and penance and who was proficient in scriptures when he came to stop in the garden - 'Learned sir, what is the range of the monk's course of action?' Then, the learned and self-restrained monk who was quite calm and composed, who conducted to the happiness of all beings and who was possessed of the proper course of actions, related to them as follow — (3). Well, hear from me in its entirety the terrible and difficult course of actions of the monks who are free from worldly ties being desirous of securing the goal of the

restrained monks do not accept anything—not even a tooth-brush—without begging it of householders, whether the thing be animate or inanimate, small or big, they never make another accept it, nor they approve of another accepting it (15) Monks carefully avoiding any cause leading to breach of Samyama, never indulge in sexual intercourse which is terrible in consequences, which is a grave fault, and which is disastrous to resort to (16). It is the root of irreligion attended with gross faults, hence it is that monks, who are free from worldly ties, always avoid any thing connected with sexual intercourse (17). The monks, devoted to the preaching of the Son of the Ināta clan (Mahāvira) do not keep overnight in their possession heated purified salt, ordinary salt, oil, ghee or brown sugar the thought of possession is a result of avarice, methinks one desirous to possess these or any other thing is a householder and not a monk (18) Whatever thing they possess such as a garment or a pot or a blanket or a dust pan they possess it for the preservation of self-restraint or out of sense of shame, they keep it without any attachment (20). "Simple possession is not called possession by the virtuous Mahāvira, it is attachment that is called possession" so says the great sage (21) Although a places and on occasions the wise monks possess a thing, it is kept by them for the preservation of self-restraint, they do not have any attachment to it, they do not have attachment even to their own body (22) Oh wonder! Leading a life consistent with Self-restraint and dining only once, these two have been described as an obligatory penance by the enlightened prophet (23).

There are so many subtle living organisms movable as

well as immovable, how can a person move for alms in a faultless manner when he cannot see these subtle organisms ? (24) A monk can avoid by day-time what is wet with water, or mixed with seeds, or the various insects that move on earth, but, how can he move, faultlessly by night time ? (25) Having observed these faults it has been said by Mahavîra that the monks, who are free from worldly ties, do not take by night time, food of any of the four kinds (26) The self-restrained and ever-satisfied monks never injure in any of the three ways : by self, by others or by consent given to others, the earth group of living organisms, by mind, or by word, or by body (27) For, a monk injuring earth-body of living organisms also injures various visible as well as invisible movable creatures resting on the earth-body (28) Therefore, knowing this fault which aggravates the bad future condition, a monk should avoid any undertaking regarding the earth-body upto the end of his life (29) The self-restrained and ever-satisfied monks never injure.....the water-body of living organisms etc(as in stanzas 27-29, with the substitution of water-body for earth-body) ... (30-32). They do not wish to kindle the fire body, which is sinful (as destroyer of many things), which is a peculiar sharp weapon (edged on all sides) difficult to be met with from any side; Fire spreads burning to the east, to the west, high up, to sub-quarters, below, to the south, and to the north (34) There is no doubt that this fire is a great destroyer of living beings, therefore the self-restrained monks should not do anything to ignite it (35) Therefore knowing this fault... (as in stanza 29 with the

falls from monkhood (51) The loss of self-restraint is seen therein inasmuch as living organisms are injured when the pots are cleaned with cold water or when they are washed and water thrown away after the food is taken (52) When a monk eats in such pots there occur the posterior and the previous activities which are not sanctioned, it is for this reason that monks free from worldly ties do not eat in householder's pots (53) For noble monks it is disallowed to sleep or sit on chairs, cots, stools, and arm-chairs (54) Following the instructions of the enlightened prophets, the monks never sit on chairs, cots, raised seats and foot-stools unless they have been inspected by them (55) These things have dark recesses and corners where living beings are difficult to be seen, chairs and cots are to be avoided for this reason (56) If a monk moving for alms prefers to sit (in the householder's place), he thereby is susceptible to an improper behaviour as shown below, resulting in a bad fruit (57) He thereby incurs the faults of (1) the loss of celibacy, (2) destruction of life consequent on injury done to living organisms, and (3) the obstruction in the way of other mendicants and lastly (4) the anger of the householders (58) (As the monk has to avoid from a distance any ground for loss of chastity or any other suspicion in the mind of the householder) the monk should carefully avoid this item which gives rise to bad behaviour, entailing breach of celibacy or danger from women (59) In any of the following three cases, there is allowed sitting in the householder's house—in the case of a monk overpowered with old age, or in the case of a monk who is ill, or in the case of a monk practising penance (60). If a monk were to take bath, whether he

be ill or healthy, he falls down from the proper behaviour and his monkhood becomes abandoned (61) There are many subtle living organisms in salt soil or cracks or clefts which a monk is likely to flood with water when he is taking bath even though it be with pure (i.e. heated) water. (62) The monks, therefore never bathe in cold or heated water having undertaken the terrible vow of abstinence from bath as long as they are alive (63) They never have bath, or sandal ointment, or Lodhra flowers, or lotuses for the sake of anointing their limbs (64) What is the use of decoration to a monk who is naked, shaven-headed, having long hair and nails, and free from sexual intercourse ? (65) A monk contracts very sticky (or obstinate) karma resulting from bodily decoration by virtue of which he falls in this dreadful ocean of worldly life so difficult to be crossed (66) The enlightened monks consider the mind also in the same way when it is inclined to decoration, the saviours of the world had never such a mind as is full of fault in these ways (67) With a vision free from delusion, devoted to penance, full of self-restraint and straight forwardness, the monks purify their own soul, they shake off sins committed previously and do not contract fresh ones (68) The saviours of the world, who are always calm, without affection, without possession, attended with wisdom leading to the higher world, attended with fame, and clean like the moon in the autumnal season, go straight to Liberation (if all karma is destroyed) or to the Devicent Heaven; if there is a remnant of karma. (69) Thus I say

CHAPTER VII

The wise monk should carefully know the four kinds of speech out of which he should use two (the first and the fourth) in a correct and uninjurious manner, while the other two (i.e. the second and third) he should never use (1) He should not speak—(a) what is true but should not be spoken, (b) what is partly true and partly false, (c) what is false and (d) what is not practised by the enlightened monks (although it is found in everyday life) (2). He should utter a speech, (1) which is the common one being neither true nor false, or, (ii) which is true, provided that it is faultless, soft, considerate and definite (3) The wise monk should also avoid this speech (i.e. the true or the ordinary) not only when it is harsh or harmful, but when it comes in the way of Liberation (4) A man does commit sin if he gives out a false speech although it is apparently quite true, much more so than the one, who gives an actual lie (5) One should therefore avoid utterances like 'we do go', 'we will speak', 'we will have such and such a thing', 'I will do this thing' or 'he shall do this thing' (6). This or any other speech which is doubtful in the future time or in the present or in the past, the wise man should avoid (7) Regarding the past, the present or the future time, a monk should not speak with definiteness a thing which he does not know. (8) Regarding the past . . . not speak with definiteness that, about which there may be a doubt (9) Regarding . . . a monk should speak with definiteness (i.e. this is so and so) that, about which there is no room for doubt (10) So also, he should not utter a speech which is harsh or harmful to many beings

although it were quite true, as there is the origin of sin from it. (11). So also, he should not call a squint 'a squint,' a eunuch 'a eunuch', a diseased person as 'diseased', or a thief 'a thief'. (12). A wise monk, who knows the merits and faults of behaviour, should not speak this or any other thing by which another is harmed. (13). So also, a monk should not address a woman as fool, wench, bitch, whore, wretched, or unlucky, or by the terms grandma, great grandma, or mama, or maternal aunt or paternal aunt or niece or daughter or grand daughter; so also he should not call her by expressions like oh, oh you, oh thou girl, or servant, or mistress, or maid, or wench, or whore. He should address her by her name or family name; he should speak little or much to her, as occasion requires, in the proper way. (17). So also, he should not address a man as grandpa, or great grandpa, or papa, or uncle, or maternal uncle, or nephew, or son, or grandson; he should not call them out by expressions like oh, oh you, thou man, thou master, thou whoreson, thou wretch etc. He should address him by his name or family name; he should speak much or little to him as occasion requires in the proper way. (20).

In connection with animals possessed of five senses he should talk in general terms as long as he has not distinctly seen whether there is a female or a male. (21). So also, regarding a man, beast, bird or reptile, he should not speak that he or she is stout, fat, slaughterable or fit to be cooked. (22) He should verily say that he or she is strong, or well-formed, or developed, or healthy, or possessed of a big body. (23). So also, the wise monk should not talk about cows as fit to be milked, about

bullocks as fit to be tamed or about horses as fit to be yoked to a chariot. (24) He should only say—the bullock is young, or the cow gives milk, or the bullock is small or big, or the horse is breakable to the rein (25). So also, when he visits a garden, mountains or forests and sees big trees, he should not say that the trees are fit for palaces, pillars, arches, houses, planks, fastening bars, boats or water-tubs, he should not say that from the wood there can be made a foot-stool, or a vessel or a ploughshare or a cover or a spoke, or a nave, or a rest for the goldsmith's anvil (28). Or, he should not utter the injurious speech that out of the wood there can be made a seat, or a cot, or a cart for the monk's residence (29) So also, when he visits a garden .. that the trees are of a good family, lofty, round or big, or they have many branches and twigs, or they are beautiful to look at (31) So also, about fruits, he should not say that they are ripe or fit to be ripened in grass etc, or they are fit to be plucked, or raw, or fit to be split up (32) He should rather say—'the mango trees are unable to bear the burden of fruits', or, 'there are many fruits with the seeds formed inside', or 'there are many ripe fruits or many fruits with seeds not formed' (33) So also, regarding corn plants, or creepers, he should not say they are ripe, or the colour of their bark is changed into blue, or they are fit to be cut, heated or roasted (34) He should rather say—the stalks are full-grown, they are rich with grain, they have the grains well-formed or burst out or lying inside, or they have the ears come out or possessed of substantial seeds (35) So also, having seen a funeral feast, or a nuptial feast, he should not say that it was a fit

thing, or deserving to be done, so also he should not speak of a thief that he deserves to be killed, or of rivers that they are easily fordable (36) When he has to describe them, he should rather speak of a feat as a feat, of a thief as one risking one's life for a selfish object, of rivers that the forde is very nearly level (37) So also, he should not speak of rivers as flooded or possible to swim over, or possible to cross by boats, or having water drinkable from banks (38) When he has to describe them, the wise monk should rather say that they have much water, or very deep water, or have waters stopping the currents of tributary streams or have waters spread far and wide (39) Similarly, when he has known a faulty deed done or being done by one man for another, he should not say anything that is likely to be sinful. The monk should avoid sinful utterances such as well-done, well-cooked, well-cut, well-taken, dead, well-perished, well-formed, etc (41) In connection with a cooked article he should say 'cooked with effort', regarding what is cut, he should say 'cut with effort', regarding a beautiful girl, he should say that she has to be specially taken care of if she becomes a nun in connection with a thing well-done, he should say that the thing has caused a lot of Karma, so also in connection with a person that has been wounded he should say he is deeply wounded (42) He should never speak unpleasant expressions: like—best of all, highly precious, unparalleled, there is no similar, unpurified or indescribable (43) So also, he should not say—'I shall tell all this', or 'you tell all this' After full consideration only, one should use expressions like 'all, everywhere' (44)

So also, he should not say with respect to market-

able articles—'this is well-purchased' or 'this is well-sold, this should not be purchased or 'this should be purchased, 'purchase this' or 'leave up this' (45) In connection with a thing placed in the market of a low or a high price, to be sold or to be purchased, the monk should always speak what is faultless (46) Similarly a courageous and wise monk should not address a householder in any of the following ways—sit down, come, do, sleep, stand, go etc (47) Many ascetics, who are not monks, are called monks in this world a monk should not call as 'monk' one who is not a monk, he should call as 'monk' one who is really a monk (48) One should call that person a monk who is endowed with right knowledge and conduct, who is devoted to self restraint and penance, and who is possessed of the merits stated above. (49)

Regarding a fight of gods, men or lower animals the monk should not say that a particular side should win or that a particular side should lose (50) The monk should not express regarding wind, rain, cold, heat, welfare, prosperity or security 'when would these occur?', also he should not express 'let these not occur', similarly, he should not refer to a cloud, or sky, or a man by the word 'deva' he should rather say—the cloud has got up or risen up, or he should say the cloud has showered (51). He should speak of sky by using the word 'antavāśa' or 'antavāśa' (region of the Gūṭyakas), he should call a man prosperous on ascertaining that he is prosperous (52). So also, out of anger, or greed, or fear, or in joke, a monk should have no utterance which allows a sinful act or which is of a definite nature, or which leads to any harm to others (53). A monk should have

the purity and goodness of speech, he should always avoid bad speech ; he speaks after seeing that what he means to speak is moderate and harmless, thus, he gets fame among the good (55) Knowing the merits and faults of speech, he should avoid its faults, restrained in his actions towards the six groups, following monkhood, and always alert, the wise monk should always speak what is conducive to benefit. (56) Speaking after discrimination, keeping the senses under full control, free from the four passions or bad emotions, and unsticking to anything, a monk shakes off the dirt of actions committed before, and secures this world as well as the next (57) Thus I say

CHAPTER VIII

I shall now explain in due order, oh monks, how a monk should behave after having mastered all the details of the 'monk's behaviour', please, listen to me (1) The Great sage has stated that earth, water, fire, wind, plants and vegetables possessed of seeds, and lastly moving animals—these six—constitute life (2) One should always see that no action is done injurious to them by mind, by body or by word ; by behaving thus, one becomes a self-restrained monk. (3) The self-restrained and fully contented monk should not therefore break or scratch earth, wall, stone or clod of earth in the three ways : *a* by himself, by others or by giving permission to others (4). He should not sit on living earth or on a seat full of dust, but, when necessary, he should sit on it after cleaning it, having previously obtained the permission of the owner. (5) He should not take cold water, hail stones, or ice, the self-restrained monk should take

heated water which is made life-less by fully boiling it (i.e. until the bubbles have been seen thrice) (6) He should not rub or touch his body when it is wet with water having seen his body wet, he should not touch it even slightly (7) The monk should neither kindle, nor stir, nor extinguish burning ember, fire, or burning fire brand He should not fan his own body or any other (hot) substance by a fan or a leaf, or a small twig (8) He should not cut grass or plant or fruit or root, he should entertain in his mind not even a thought about any of the various raw seeds (10) He should not stand in thickets of trees, & also, he should never place his foot on seeds, green herbs, water, fungus or moss (11) He should not injure by word or deed the moving animals, desisting from harm to any living being, he should see the variety of life in the Universe (12)

He should note down the eight subtle things, having known these, the self-restrained monk is in a position to be merciful to them whether he be sitting, standing or lying down (13) "Which are those eight subtle things?" the self-restrained monk may ask, the wise and learned monk should state them as follows,—subtle water-life, subtle flower-life, subtle germs, subtle insects, subtle moss-life, subtle seed-life, subtle plant-life, and subtle egg-life (15) Knowing all these things as given above, the self-restrained monk, vigilant and well-composed in all his senses should exert himself with all his mental power (to protect the eight-fold subtle life) He should always clear, as much as he can the begging bowl, the blanket, the place of residence, the spot for attending natural calls, his bed-sheet and his seat (17) Having found a

spot free from life, he should attend there his calls of nature or should cast there cough or phlegm, or bodily dirt (18)

On entering the house of a householder for begging drink or food, the monk should stand carefully, talk measured things and should not feel the slightest attachment for beautiful objects, (19) A monk may hear much by his ears, or see various things by his eyes, but he is not to relate what he has seen or heard (20). Heard or seen, he should not speak what is injurious, in no way should he practise the behaviour of a householder (21). Questioned or otherwise, he should never speak anything about food—that it is tasteful or tasteless, that it is rich or poor, or that the village is inclined to give or otherwise. (22) Without speaking, he should move in high and low families, never being in any way covetous of food, he should not eat what is impure or purchased or meant or brought for him (23). The self-restrained monk should not keep any stock, not even the slightest (of any article), living without following any profession, not attached to anything; he should be devoted to look to the protection of living organisms (24) Following a rigid life, easily satisfied, and with little desire he should live on a small quantity, following the precept of the Prophet he should never get enraged (25). He should not form a liking for words sweet to hear, he should bear by his body any harsh and unbearable contact (26) Unafflicted, he should (calmly) bear hunger, thirst bad bedding, cold, heat, displeasure, or fear, always thinking that pain to body (silently borne) results in Great Fruit viz. Liberation (27) After the Sun has set (in the west) and

before he has risen to the east, the monk should not desire for food etc. even in his mind (28). Ungrumbling, unfickle, talking little, and eating measured food, he should be controlled in eating and should not find fault (with the householder) if he gets little (29). He should not despise others, he should not be puffed up, he should not feel proud of his learning, caste or asceticism (30).

Having taken an irreligious step consciously or unconsciously, he should revoke himself at once, and should not repeat it a second time (31). Having done an improper deed he should not keep it back, nor conceal it; he should always be pure, open minded, unattached and have his senses fully controlled (32). He should obey the words of his high souled preceptor, having said 'yes' to his order, he should execute it (33). Having known life to be impermanent and having seen the way to Liberation, he should desist from enjoyments, life after all is limited. (34). Having seen one's own strength and endurance, faith and health, place and time, one should employ oneself (for doing good to one's soul) (35). While old age has not begun to ail, or disease has not grown, or senses have not failed, one should practice religion (36). Desiring one's own benefit, one should throw away the four Big faults: anger, conceit, deceit and avarice which all aggravate sin (37). Anger puts an end to love, conceit destroys humility, deceit removes friends, while avarice destroys everything (38). One should destroy anger by calmness, should conquer conceit by softness, deceit by straightforwardness and avarice by contentment (39). Unchecked anger and conceit, so also, increased deceit and avarice, these four are the

dark emotions which sprinkle (as if with water) the roots of the tree of transmigration (40) A monk should behave modestly before other monks of superior religious merit, never should he give up his sterling character, having well guarded his limbs by contracting and withdrawing them (from activities) like a tortoise, the monk should exert himself in penance and self-restraint (41) He should not show fondness for sleep, should avoid mirthful talks, should not take delight in secret talks, but he should always be devoted to his studies (42) Without indolence, he should always devote his activities to the observance and practice of monkhood, devoted to monkhood, he obtains the unparalleled object viz. Omniscience etc. (43)

He should serve his learned preceptor who is beneficial to him in his career, here and beyond, by following him he secures good future condition, he should ask him the true meaning in places of doubt (44) He should sit near his preceptor by keeping well in a proper position his hands, feet and body, with senses fully under control and with limbs well guarded and withdrawn from activities. Neither by the side, nor quite in front, nor quite at the back of his preceptor should the monk sit, he should not sit placing his leg upon his thigh (45) He should not speak unasked, nor he should interrupt (the teacher) when he is speaking, he should not have any backbiting and he should safely avoid deception and falsehood (47) He should in no way use that unbeneficial language by which distrust will be created or another person would easily get provoked (48). A self-controlled

monk should speak what is seen in a language which is moderate, unambiguous, perfect, distinct, and familiar without garrulousness or excitement (49) A monk should not laugh at a sage who is possessed of the practice and knowledge of monkhood and who is conversant with heretic doctrines on noticing any faltering or slip in his tongue (50) A monk should not talk to a householder about astrology, dream significance, or hypnotism, or science of omens, incantations, or medicine—all these being places where the life and safety of living beings are (vital)ly concerned (51) He should have a residence, bedding and seat prepared for another, which (residence) is possessed of proper spots for attending calls of nature and which is devoid of women and beasts. (52) If the place of residence is solitary, a monk should not narrate any story to women there, he should not form any intimacy with the householder, he should have intimacy only with the monks (53). Just as a chicken has always a danger from a cat, so a celibate monk has always a danger from the figure of a woman (54)

He should not gaze at a wall with paintings (of women etc.) nor should he gaze at a woman who is well-decorated. If he by accident happens to see (them), he should withdraw his gaze from them as from the Sun (55). A celibate monk should avoid a woman although (disfigured) having her hands and feet amputated or ears and nose slit, and (even though she be) full one hundred years old (56). To a monk seeking the benefit of his soul, decoration, contact with women and meal with dripping ghee or oil, are all like a deadly poison (57) He should never ponder over the bodily stature, or the sweet talk

and glance of women which only increase passion and desire. (58). He should not feel attachment for lovely things knowing well the transitory transformation of those various objects. (59). Having properly realised the transitory transformation of the various objects, he should remain without desires with a calm disposition. He should keep or preserve regarding religious merit expounded by preceptors, that mental attitude with which he quitted his home and accepted the excellent position of monkhood (61) Following always the life of penance, self restraint and religious study, the monk becomes powerful enough for self protection and defeat of others, just like a warrior at the head of the army furnished with all missiles (62) In the case of a monk who is devoted to religious study and good meditation, who is a protector of self and others, who is not sinful, and who is engaged in penance, there disappears all the dirt (sin) that has been committed in the previous births, just as dirt on silver is blown off by the application of heat (63) In short, such a sage, as is described above, who silently bears pain, who has conquered senses, who is possessed of learning, who is without any affection, and who has no possession, shines after the cloud of Karma is removed like the moon on the disappearance of the cover of the dark clouds (64) Thus I say

CHAPTER IX-1

When a monk does not show respectful attitude towards his preceptor out of family pride, or anger, or intoxication (deception acc to Haribhadrasûtra), or mistake, that (feeling which prevents him from being respectful) is

verily an indication of his spiritual poverty which leads him to his own ruin like the fruit of the Bamboo (1) Those, who think that their preceptor is dull or raw in age, or possessed of little knowledge, and (hence) speak sarcastically (of him), follow the wrong path and do great dishonour to the preceptor (2) There are some who by nature are dull (although grown up in age), there are others, who although raw in age, are endowed with learning and enlightenment, they are conversant with the monk's rules of behaviour and have got their mind well fixed in the monk's merits, if despised, they would burn to ashes (the despiser) just like the flame of fire (3) Just as a cobra is for the harm of a man who injures it thinking it to be small, similarly an ignorant monk, who despises his preceptor, remains moving in this worldly path of existences (4) Can a cobra, although much infuriated do anything beyond taking the life of the man who injures him? The displeasure of the learned preceptor, on the other hand, leads to the mental delusion of the pupil leaving him absolutely no hope of release (5) A man despising his preceptor can be compared with one who would infuriate a cobra, or with one, who, desiring to live, would yet eat poison (6) May it be that the fire would not burn, or the cobra,

would give a stroke against a missile (8). Who knows, perhaps a man (like Vāsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut, never, of course, is there release obtainable after despising the preceptor. (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release. Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk, although possessed of infinite knowledge, should, nevertheless, wait upon his preceptor (11) A monk should be respectful before one from whom he has learnt religious precepts, he should always honour him with folded hands by his head, body, speech as well as mind (12)

Sense of shame, compassion, self restraint and celibacy—these are the causes leading to the purification of the soul (from karma dirt) A good pupil bearing this in mind consequently thinks "I shall ever worship those preceptors of mine who always instruct me for my good (13) Just as the hot-rayed god viz the Sun, in the morning illuminates the whole of the Bharata continent, similarly the preceptor, by his intellect possessed of learning and character, shines like Indra among the gods, (14). Just as the moon attended with moonlight and surrounded by constellations and stars shines in the clear cloudless sky, similarly the head of the church shines among the monks (15). The preceptors are the great reservoirs (of learning), pursuing Liberation, possessed

verily an indication of his spiritual poverty which leads him to his own ruin like the fruit of the Bamboo (1). Those, who think that their preceptor is dull or raw in age, or possessed of little knowledge, and (hence) speak sarcastically (of him), follow the wrong path and do great dishonour to the preceptor (2) There are some who by nature are dull (although grown up in age), there are others, who although raw in age, are endowed with learning and enlightenment, they are conversant with the monk's rules of behaviour and have got their mind well fixed in the monk's merits, if despised, they would burn to ashes (the despiiser) just like the flame of fire (3) Just as a cobra is for the harm of a man who injures it thinking it to be small, similarly an ignorant monk, who despises his preceptor, remains moving in this worldly path of existences (4) Can a cobra, although much infuriated do anything beyond taking the life of the man who injures him? The displeasure of the learned preceptor, on the other hand, leads to the mental delusion of the pupil leaving him absolutely no hope of release (5) A man despising his preceptor can be compared with one who would infuriate a cobra, or with one, who, desiring to live, would yet eat poison. (6) May it be that the fire would not burn, or the cobra, although infuriated, would not bite, or deadly poison would not kill (by virtue of the mysterious power of some gems and incantations), Release, however would never be obtained when the preceptor is despised (7) Again, a man despising his preceptor can be compared with one who would like to break the mountain by his head or who would rouse the lion from his slumbers or who

would give a stroke against a missile (8). Who knows, perhaps a man (like Vāsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut, never, of course, is there release obtainable after despising the preceptor (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk, although possessed of infinite knowledge should, nevertheless, wait upon his preceptor (11) A monk should be respectful before one from whom he has learnt religious precepts, he should always honour him with folded hands by his head, body, speech as well as mind (12)

Sense of shame, compassion, self restraint and celibacy—these are the causes leading to the purification of the soul (from karma dirt) A good pupil bearing this in mind consequently thinks "I shall ever worship those preceptors of mine who always instruct me for my good (13) Just as the hot-rayed god or the Sun, in the morning illuminates the whole of the Bharata continent, similarly the preceptor, by his intellect possessed of learning and character, shines like Indra among the gods, (14). Just as the moon attended with moonlight and surrounded by constellations and stars shines in the clear cloudless sky, similarly the head of the church shines among the monks (15) The preceptors are the great reservoirs (of learning), pursuing liberation possessed

of equanimity of mind, learning, character and intellect. A religiously minded monk, wishing to achieve extraordinary good, should serve and propitiate them. (16). Having heard the beneficial religious precepts, a wise monk should serve attentively his preceptors, having thereby obtained excellent merit, the monk goes to the Highest condition (17) Thus, I say

CHAPTER IX-2

From the root, grows up the trunk of the tree, from the trunk shoot up the branches, out of them grow the twigs and the leaves, and then, there are produced flowers, fruits and the juice. (1) Similarly, obedience is the root of the tree of Religion, and Liberation is the highest resultant (as the juice); it is by obedience that one gets, quickly and completely, renown and learning (2) The ignorant fellow (lit. beast), who is furious, proud, bad tongued, deceitful, roguish and destitute of self control, is driven down the current of worldly life like a log of wood in a stream (3) A monk, who becomes cross even when instructed in obedience with smooth words, repudiates with stick the Celestial Prosperity that is approaching him (4) For example, there are seen horses and elephants in the royal stables, coming to grief if disobedient, being made the carriers of burden (5) There are also seen for example, horses and elephants in the royal stables rolling in pleasures, if responsive, being decorated and well reputed (6) So also, there are seen men and women in the world coming to grief if disobedient, being attended with wounds, scars and deformed limbs or maimed with punishments and

weapons and rebuked with abuses, or reduced to pitiable and helpless condition and suffering from hunger, thirst and the like (8) So also, there are seen men and women rolling in pleasures if obedient, being attended with prosperity and fame (9) So also, there are seen gods and semidivine beings like Yakshas and Guhyakas coming to grief if disobedient, being made servants and slaves (10) So also, there are seen gods etc... .. Guhyakas rolling in pleasures, if obedient, being attended with prosperity and renown. (11)

Those, that serve their preceptors and teachers and obey their words, have their instruction growing (and bearing fruit) just like plants sprinkled with water (12) There are householders, who, for their sake or for the sake of others, or for the sake of their own enjoyment, or for some worldly motive, learn some useful or fine art, and, in doing so they do receive even terrible punishment like whips or fetters although they be attentive and possessed of delicate bodies. Still, they, for the sake of that art, respect their preceptors and bow down to him remaining always contented and obedient Much more than one, who learns precepts and desires for eternal good, should respect or adore his own preceptors, hence, a monk should not disdain what the learned preceptors would say. (15) He should have lower beds, slower gait, lower place, and lowlier seats, he should adore the feet of the preceptor with humility, and bow down with folded hands in a lowly position of the body (17) Touching the preceptor's body or garments etc he should say—'forgave me for my fault, I would not commit it again' (18) Just as a bad bull drags the car

when pricked with a pointed nail, similarly, a bad pupil obeys the orders of the preceptor when repeatedly told (19) A wise monk should not be sitting when he hears his preceptor speaking or conversing, he should hear him, getting up from his seat Having paid proper regard to the season, the preceptor's desire and the forms of courtesy, the pupil should bring about those various things by those various means having known the necessary things by means of the various causes (20) That pupil gets the proper training who knows both these things—that an uncontrolled man suffers and secondly, that an obedient man prospers (21) A monk, who is furious, keen on prosperity and fame, backbiting, adventurous, obedient to mean fellows, irreligious, undisciplined and ignorant, is only a monk in name, never indeed can he get Release (22) On the other hand, those monks, who obeyed the orders of their preceptors, and who were conversant with the meaning of scriptures and religious practices, were able to cross this current of worldly life difficult to be crossed and went to the Highest Condition, having annihilated all their karma. (23) So I say

CHAPTER IX-3

Just as a Fire-worshipper would do in the case of fire, so a monk waiting upon his preceptor, should be wakeful to everything the preceptor requires, having marked his look and gesture, the pupil, who does as the preceptor wills, is a worthy one (1) A monk should behave with humility for learning proper practices, when waiting upon his preceptor, he should listen to his word and should show perfect obedience while executing the

word, a pupil who never despises his preceptor ■ a worthy one (2) One should be full of humility before monks superior in religious merit although they be young or old in age a pupil who remains in a lowly position, speaks the truth, bows down and obeys the order, is really a worthy one (3) A monk, who always moves in high and low families and collects pure and proper food merely for the sake of bare maintenance of the body, who does not lament if he does not get, nor is elated if he does get, is really a worthy one (4) Although a monk be in a position to get much of bedding, residence, seats, food and drink, if he desires little and keeps himself contented looking upon contentment as the principal thing, he is really a worthy one (5) It is possible for a man of ambition to bear iron darts with hopes about the future, but the monk, who, without any hope bears thorns of words piercing the ears, is really a worthy one (6) Iron darts pain only for a while, and they can be easily extracted, but, injurious words are hard to be extracted, they result in enmities and are very terrible in consequences (7) Strokes of bad words confronting us, produce a feeling of enmity in the mind when they enter the ears. But a monk, who with controlled senses being really brave tolerates them thinking it to be his religious duty (to tolerate), is really a worthy one (8)

A monk should not use words of censure behind the back of another he should not use painful language in the presence of another so also, he should not use determinative expression as well as unpalatable expression, a monk, who behaves thus, is really a worthy one (9) A monk, who is neither covetous, nor tricky, nor deceitful, nor back-biting, nor miserable, nor eulogizing others, nor eulogizing himself, and is destitute of any curiosity

(to witness dramas etc.), is really a worthy one. (10) He is a monk who possesses the above mentioned virtues, he is not a monk who is destitute of those virtues; therefore, accept virtues, and abandon vice, having known his own self by his own self, a monk, who remains undisturbed by passion or hatred, is really a worthy one. (11) Similarly a monk, who neither blames nor disdains a young or an old person, woman or man, monk or householder, and abandons self-conceit and anger is really a worthy one (12) A monk should always respect his worthy preceptors, who when respected respect the pupil in return, and place him with great effort in a position of honour just as the father does his daughter, the monk, who does so being controlled in senses and devoted to truth, is really a worthy one. (13) A wise monk, on hearing the excellent precepts of the worthy preceptors, who are indeed reservoirs of virtues, should move devoted to the Five (vows), guarded in the Three (protections) and free from the Four passions (anger, pride, deceit and avarice), the monk, who does so, is really a worthy one (14) After serving constantly his preceptor, a monk becomes clever in the doctrines of the the Jina, and expert in treating monks who come to go to, having shaken off the dirt of Karma contracted in the past, such a monk eventually secures the laustrous and unparalleled goal. (15) Thus I say

CHAPTER IX-4

I have heard, oh long-lived one, The divine sage has said the following :—By the old divine monk there have been stated four items of spiritual decay (Happy Condition of Soul) resulting from mole y (1).

Well, Sir, which are the four items of etc . . . modesty, stated by the old divine monk ? (2)

The following are the four items of etc . . . modesty stated by the old divine monk—spiritual ecstasy from modesty, spiritual ecstasy from scripture-study, spiritual ecstasy from penance, and spiritual ecstasy from conduct (3)

Those who are self-controlled and who perfectly know modesty, scripture, penance and conduct, are able to find delight for their soul. (4)

Four are the items of the spiritual ecstasy from modesty, explained as follows,—listening to instructions attentively, understanding the instructions thoroughly, conforming to scriptural learning, and not being self-conceited in any way which is the fourth item. There is the following verse to contain this —(5).

A monk desirous to secure Liberation by spiritual ecstasy of modesty seeks beneficial instructions, understands them and then follows them, and does not become elated in any way by conceit or pride (6)

Four are the items of spiritual ecstasy from scriptures explained as follows:—undertaking the study with a view to become proficient in scriptures, undertaking the study with a view to become fully concentrated, undertaking the study with a view to fix one self in religion, and lastly, undertaking the study with a view to fix others in religion after one is oneself fixed which is the fourth item. There is the following verse containing this idea —(7) The monk, who studies scriptures, becomes concentrated, becomes fixed and fixes others, studying scriptures in this way, one becomes possessed of spiritual ecstasy resulting from scripture (8)

Four are the items of spiritual ecstasy from penance explained as follows —one should not practise penance for securing any interest in this world, one should not practise penance for securing any interest in the world beyond, one should not practise penance for fame, renown, reputation or glory, one should practise penance only for the annihilation of Karma, which is the fourth item. To explain this, there is the following verse (9) The monk who is devoted to spiritual ecstasy from penance performs austerities of various kinds and merits, has no desire, seeks only the annihilation of Karma and shakes off old sins by penance (10)

Four are the items of ecstasy from conduct explained as follows —A monk should not observe the monk's conduct rules for any worldly interest, he should not do so for any interest in the world beyond, he should not do it for fame, renown, reputation or glory, he should observe the monk's conduct rules for purposes mentioned by prophets such as stopping the influx of Karma etc which is the fourth item. To explain this there is the following verse (11) The monk who experiences spiritual ecstasy from right conduct, becomes devoted to the words of Jina, free from complaint replete with learning, directed towards Liberation, self restrained and proximate to perfected mental condition (12) Having obtained the four spiritual ecstasies, being calm and contented in the mind the monk secures for himself the auspicious place which is extremely beneficial and full of happiness (13) He becomes free from birth and death and abandons everything mundane, he becomes eternally liberated or a god of little impurity and much prosperity (14).

CHAPTER X

Having left the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened who does not go into the clutches of women and who does not retake what is abandoned is the real monk (1) One, who does not himself dig, nor make others dig the earth, who does not himself drink nor make others drink cold water, and who does not himself kindle nor make others kindle the sharp weapon or fire, is the real monk (2) One, who does not himself fan nor make others fan to get cool air, who does not himself cut nor make others cut green vegetation, who always avoids seeds and does not eat any thing containing living organism, is the real monk (3) One, who does not himself cook nor make others cook nor eat anything meant for him as, thereby there occurs the destruction of movable and immovable lives residing in grass and fuel, is the real monk (4) Having liked the words of Malavira, he should look upon all the six groups of living beings as upon himself, he should observe all the Five Vows, one, who stops influx of all the five kinds (of Karma), is the real monk (5)

One, who would always abandon the four passions, and would be always devoted to the words of the Enlightened, who would remain without property, gold and silver, and would avoid every activity of the householder, is the real monk (6) One, who has the right Faith, who is never oblivious to the fact that there is the right knowledge penance and control, who shakes off old sin by penance and remains well guarded in mind, word and body, is the real monk (7) So also, having obtained various eatables, drinkables, chewables and tastables one,

who does not keep them nor make others keep them over night thinking that they would be of use next day or still next, is the real monk (8) So also, having obtained various eatables, drinkables, chewables and tastables, one, who calls one or two religionist monks and eats, and after eating becomes devoted to study, is the real monk (9) One, who does not relate any story of fight, does not get angry, always keeps the senses controlled, is calm and is ever devoted to self-control, and remains undisturbed and respectful, is the real monk (10) One, who bears the thorns (i.e. villains) of the village, blows, threats and terrific sounds attended with fantastic laughter, remaining alike to both the sensations—pleasurable as well as painful—is the real monk (11) Having taken a motionless position in the cremation ground, one, who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance and who is absolutely regardless of the body, is the real monk (12) That sage, who has become ever regardless of his body who remains unaffected like the earth whether he be abused, or beaten or injured, and who is free from any (future) desire or curiosity is the real monk (13) Having borne the (twentytwo) troubles by his body, the monk, who withdraws himself from the path of transmigration and who knowing birth and death to be great dangers becomes fixed in penance and monkhood, is the real monk (14) Exercising control over hands, feet tongue and senses one, who becomes fixed in introspection, keeps himself contented and knows the sense of Scriptural Texts is the real monk (15) Not loving the appendages (like garments and the like) uncovetous, one, who begs in several places all unknown to him and remains free from faults, who is free from sale purchase

and storing and devoid of all attachments, is the real monk (16) The monk, who begs in unknown families, remains without greed and has no fondness for tastes, who does not care for life, who brushes aside prosperity, respect or worship, and who remains steady and undeciful, is the real monk (17) Do not say with respect to another monk that he has no character, do not say anything by which another would be angry, one, who observes this and knowing that merit and demerit pertain separately to individuals does not become proud of himself, is the real monk (18) Not proud of caste nor of form, not proud of gain nor of learning, one, who avoids every kind of pride and becomes devoted to religious meditation, is the real monk (19) The great sage should know the precepts of the true religion, stationed in religion, he places others also there, having quitted the house he should avoid any practice of bad monks, he should not laugh or joke. One who does this is a real monk (20) The monk, who has made himself firm in his eternal benefit, abandons forever any desire for embodied life which is impure and temporary. Having snapped asunder the cause of life and death, the monk goes to a place from which there is no return (21)

APPENDIX 1

Well learned monks, the following eighteen things, which are like the reins for the horse or the goad for the elephant or the sails for the ship, deserve to be carefully borne in mind by a monk who happens to get much suffering after he has been initiated, who hence has become apathetic to monkhood and who is thinking of reaccepting the worldly life of a householder but has not actually reverted to it (so far) — (1) Well, Sir, miserable

is life in this Deseending Era (Avasarpini) (2) Enjoyments of desire of the householders are unsubstantial and temporary (3) Again, men are full of fraud (4) This misery of mine will not be lasting for a long time (5) A layman has to show respect to inferior persons even (6) Reversion to householder's life is drinking back the vomited contents (7) Reversion to householder's life is a preparation for residence in hell (8) Difficult to obtain is the true religious life for such householders as stay in the house. (9) A fatal disease may bring about death any time when there is no real friend viz religion (10) Thought about good or bad leads to self destruction (11) Householder's life is attended with much trouble, the condition of the monk is destitute of any worries (12) Householder's life is bondage, monk's condition is Liberation (13) Householder's life is attended with sins, monk's life is sinless (14) The desires and enjoyments of householders are quite common (15) liable to be removed by thieves and others) (15) Merit and sin are individually separate (16) Man's life is but temporary, as transitory as even the drop on the tip of the grass (17) I have already committed many a sin, (why should I then commit more?) (18) Liberation results from experiencing fruits of bad actions done in the past, never without experiencing them or, it results by annihilating the Karma by penance, this is the eighteenth thing —There is a group of stanzas referring to these eighteen things —

When an ignoble man abandons religion for the sake of enjoyments the ignorant fool becomes attached to them and does not know his future benefit (1) When he

to repentance like Indra fallen down upon the earth (2) When the monk, who is first adorable, becomes afterwards unadorable (when he has reverted), he then repents like a deity fallen from her seat (3) When the monk, who is first fit to be worshipped, becomes afterwards unfit for it, he then repents like a king who is dethroned (4). When the monk, who is first respectful becomes afterwards unfit for respect, he then repents like a merchant intermeddled in a hamlet (5) When such a monk fallen from monkhood, passes his youth and becomes an old man, he then comes to repentance like a fish that has swallowed the bait (6) When such a fallen monk is smitten down by the various anxieties of his bad family, he then repents like an elephant tied down to a post (7) When he is surrounded by wife and children and is full of a series of Mohaniya Karma, he then repents like an elephant sunk in mud (8) (He may well think —) Had I kept myself in monkhood prescribed by the Jina, I would have, to day, become the Head of the group with spiritually developed mind and full of religious learning (9) The condition of Great sages is indeed like that of denizens of heaven provided they find pleasure in that condition, if however, they do not the condition is similar to that in Great Hell (10) Having known that monks delighted in monkhood have excellent happiness parallel to that of gods, so also having known that monks not delighted in monkhood have worst misery like that in hell, a wise monk should find delight in monkhood (11) People certainly despise the monk fallen from religion and destitute of religious glory like the sacrificial fire devoid of lustre at the end of the rite, they despise him as they would do a cobra of fierce venom whose fangs have been uprooted (12) For a man

is life in this Deseending Era (Avasarpini) (2) Enjoyments of desires of the householders are unsubstantial and temporary (3) Again, men are full of fraud (4) This misery of mine will not be lasting for a long time (5) A layman has to show respect to inferior persons even (6) Reversion to householder's life is drinking back the vomited contents (7) Reversion to householder's life is a preparation for residence in hell (8) Difficult to obtain is the true religious life for such householders as stay in the house. (9) A fatal disease may bring about death any time when there is no real friend viz, religion (10) Thought about good or bad leads to self-destruction (11) Householder's life is attended with much trouble, the condition of the monk is destitute of any worries (12) Householder's life is bondage, monk's condition is Liberation (13) Householder's life is attended with sins, monk's life is sinless. (14) The desires and enjoyments of householders are quite common (i.e. liable to be removed by thieves and others) (15) Merit and sin are individually separate (16) Man's life is but temporary, as transitory as even the drop on the tip of the grass (17) I have already committed many a sin, (why should I then commit more?) (18) Liberation results from experiencing fruits of bad actions done in the past, never without experiencing them, or, it results by annihilating the Karma by penance, this is the eighteenth thing — There is a group of stanzas referring to these eighteen things —

When an ignoble man abandons religion for the sake of enjoyments, the ignorant fool becomes attached to them and does not know his future benefit (1) When he has fallen back (to the Householder's life) he becomes deprived of all religious practices and comes afterwards

to repentance like Indra fallen down upon the earth (2) When the monk, who is first adorable, becomes afterwards unadorable (when he has reverted), he then repents like a deity fallen from her seat. (3) When the monk, who is first fit to be worshipped, becomes afterwards unfit for it, he then repents like a king who is dethroned (4) When the monk, who is first respectful becomes afterwards unfit for respect, he then repents like a merchant interned in a hamlet (5) When such a monk fallen from monkhood passes his youth and becomes an old man, he then comes to repentance like a fish that has swallowed the bait (6) When such a fallen monk is smitten down by the various anxieties of his bad family, he then repents like an elephant tied down to a post (7) When he is surrounded by wife and children and is full of a series of Mohaniya Karma, he then repents like an elephant sunk in mud. (8) (He may well think —) Had I kept myself in monkhood prescribed by the Jina, I would have, to day, become the Head of the group with spiritually developed mind and full of religious learning (9) The condition of Great sages is indeed like that of denizens of heaven provided they find pleasure in that condition, if however they do not, the condition is similar to that in Great Hell (10) Having known that monks delighted in monkhood have excellent happiness, parallel to that of gods, so also having known that monks not delighted in monkhood have worst misery like that in hell, a wise monk should find delight in monkhood (11) People certainly despise the monk fallen from religion, and destitute of religious glory like the sacrificial fire devoid of lustre at the end of the rite, they despise him as they would do a cobra of fierce venom whose fangs have become uprooted (12) For a man

fallen from monkhood, following irreligious practices and possessed of breach of character, there is in store here in this world irreligion, infamy, ill repute and bad name among common persons and eventually a fall into hells (13) Having enjoyed the various enjoyments with a licentious mind and having led a life of no self control, the monk goes after death to a condition which cannot be contemplated, enlightenment is not at all easy for him even after he has revolved in many existences (14). In the case of this hell-insect, full of pain and living in misery, there is to roll a very long period like Palyopama or Sâgaropama (before he will become free from pain), why should I then think of my pain here (which is practically little) when compared with that of the insect? (15) This my misery will not remain long, temporary is the desire of enjoyment of a being, if it does not vanish with this body (during lifetime), it will vanish when the life would terminate (16) When a monk has got a determined thought that he would rather abandon his body rather than Religious Law, senses cannot move him as he is settled in self restraint just as tempestuous winds do not move the Mountain Meru (17) Having seen this, a wise monk should know his (spiritual) gain and the various means guarded in three, a monk should follow the precepts of Jina in body, word and mind (18) Thus I say

APPENDIX 2

I would like now to state the conclusion which is a part of the Sacred Learning being stated by the Omniscient Having heard this virtuous persons have their mind turned to religion (1) When the large